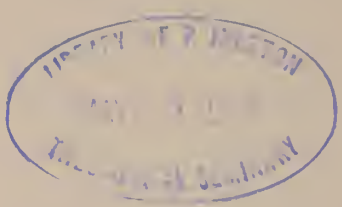

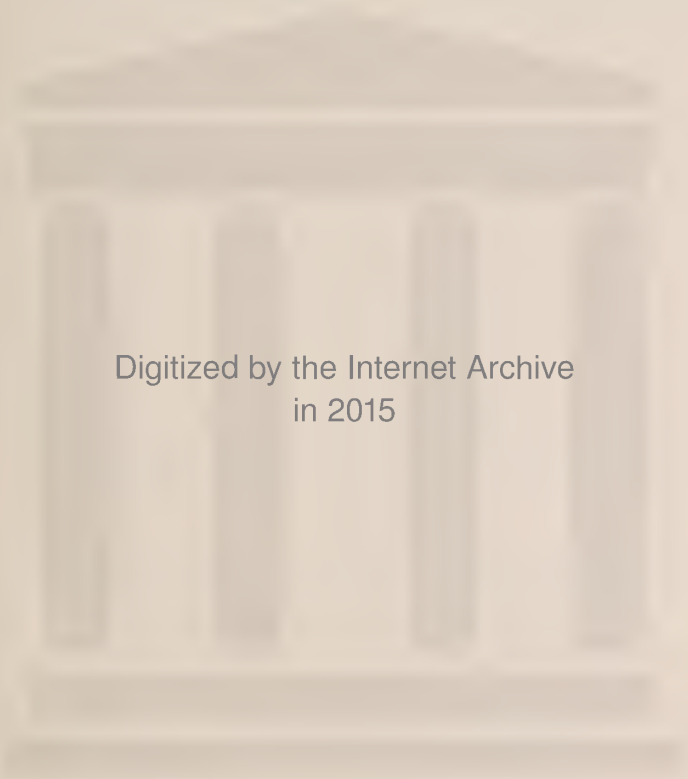

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THE STORY OF GUCHENG

THE SOUTH SEA ISLAND PIONEER AMONG THE CANNIBALS OF NEW GUINEA

BY THE REV. S. McFARLANE, LL.D., SOUTHPORT, ENGLAND
Author of "The Story of the Lifu Mission," "Among the Cannibals of New Guinea," etc.

Gucheng was born at Urea, one of the Loyalty group of islands, near New Caledonia, and about sixty miles to the northwest of Lifu. The home of his childhood is one of those lovely atolls with its circle of reefs and islets forming a placid lagoon about fifty miles in circumference. During the early years of my missionary work at Lifu until a missionary was appointed to Urea, I had charge of the mission there, and frequently visited the people in an ordinary whaleboat. Well do I remember the glorious sailing in that lagoon with a strong breeze and smooth water: twelve natives sitting on the edge of the boat, laughing and shouting with delight as they saw the water coming over the opposite side as we plowed along like a steamer. Then the natives would come out in their best sailing canoes to meet us, and the excitement would increase as we raced to the village.

The population consists of three distinct tribes—the aborigines, a tribe from New Caledonia, and a tribe from "Wallis Island," some thousand miles eastward, who, like many others in the South Seas, probably lost their way in a storm, and then just sailed on till they came to some landing-place. Gucheng belonged to the tribe that came from New Caledonia, a tribe that delighted in war and cannibalism, and as the three tribes were frequently quarreling and fighting, he became familiar, from his childhood, with bloody wars and cannibal feasts. Even in times of peace the very games of the boys were associated with war, for they fought mimic battles on the beach with toy spears and clubs and naval ones in the lagoon with toy war canoes.

The chiefs and leaders of these warlike Papuans are frequently men who have forced themselves to the front by their size and strength, and bravery in war; the tribes are proud of them, and

willingly obey them in times of peace as well as war. But it sometimes happens among the cannibals, as among more civilized tribes, that the acknowledged leaders become tyrants and cruelly oppress the people. The cannibals have a very summary way of dealing with such!

About the time of which I am writing the people of the western half of Lifu rose against their chief, deposed him, and disposed of him, and elected another in his stead. The leaders, in order to prevent jealousies and secure unanimity, wisely determined to elect an outsider, and the choice fell upon the chief of the tribe at Urea, whose forefathers came from New Caledonia, and whose right-hand man was Gueheng's father. Ukenizo accepted the offer and became the great chief of as many thousands at Lifu as he had been of hundreds at Urea. Gueheng's father and mother accompanied him and settled near the place that was soon to become my home for the first half of my missionary life.

Pao* at this time was making periodical visits to the western half of Lifu, and preaching the Gospel of peace to the enemies of Bula. Crowds listened to him, and many followed him from village to village. Among the latter was the lad Gueheng; his young heart proved good soil for the seed of the kingdom; he heard with evident delight that the "Great Spirit" was not a tyrant, but a God of love; was not the cause of sickness and famine and death, and did not need to be appeased by sacrifices, but loved all men, and wished all men to love each other as He loved them.

This was indeed a revelation to the cannibals of Lifu, and Gueheng received it as a message from heaven, and showed his anxiety to learn more about "*la trenge eweka ka loi*" (the good news).

On our arrival at Lifu, Gueheng at once offered his services as servant, willing to do anything he could if he might live with the missionary. We readily accepted the offer, and found him not only willing to serve but quick to learn. With the help of an intelligent Samoan evangelist, who spoke a little English, and who had charge of the station where I settled at Lifu, I found little difficulty in acquiring the language, and was able, after three months, to preach my first sermon. Of course there were many mistakes, as I afterward found, but the biggest mistake a young missionary makes is to wait till he thinks he can preach without a mistake. Natives are always delighted to hear the missionary attempt to speak to them in their own language.

Almost from the day that Gueheng entered our family till the day of his death in the Fly River, New Guinea, he was my right-hand man, associated with me in nearly every enterprise for the progress of the mission at Lifu and the regions beyond, also in the difficult and dangerous work of establishing mission stations in New Guinea. As

* See p. 492, MISSIONARY REVIEW, July, 1901.

ON THE SHORES OF NEW GUINEA

a servant in our family, as a scholar in the school, as a learner in the workshop, as a student in the institution, as a native pastor at Lifu, and as a pioneer evangelist in New Guinea, he was always diligent, faithful, devout, and thoroughly trustworthy.

Living with the missionary, he became a great authority among the people, especially at the inland villages, where most of the natives were still heathen. Gucheng generally accompanied me on my missionary tours, and after I had retired for the night the old men would get him to join them at the log fire in the cocoanut grove, around which they would sit for hours, chewing sugar-cane and drinking cocoanut milk, and asking all sorts of questions about the religion and habits and customs of the white people. The accounts of these conversations, which were given on our way home, were often very amusing.

I remember on one occasion, after I had introduced a horse from Samoa, an animal that the natives had never seen before, and which some of them, it seems, thought was a big dog. One of the old men questioned Gucheng as to how it was that altho he had been feeding his dog for six months, giving it as much as it could eat, hoping that it would become like the missionary's, that he might ride it, yet it did not seem to get much bigger. This serious statement and inquiry caused much merriment among the young men from the mission station. There is some excuse, however, for the old heathen's mistake, as none of them knew what a dog might become as the result of being well fed for six months, probably none of them having tried the experiment before!

My horse, as may be supposed, was the object of great wonder and admiration; even Gucheng was much surprised and bewildered when I told him that it would have to wear *shoes*, and the making and putting on of these excited great interest. I had taken out from England a portable forge with one hundredweight of scrap iron, and determined to try my hand at making a horseshoe. I got a full-size drawing by placing the horse's foot on a piece of board and drawing a pencil line round the hoof; then Gucheng and I set to work, in the midst of an admiring crowd, to make the shoe, he blowing the bellows and I manipulating the iron, the natives yelling and shouting with astonishment and approval as the sparks flew and the iron was bent into shape. I must confess to a feeling of pride myself as the iron began to look like a horseshoe. The real difficulty, however, began when I tried to fasten it on the horse's foot. Having no proper horseshoe nails, I tried ordinary ones, and it was fortunate that we had taken the precaution to tie the horse's head to a post, for he gave most unmistakable evidence of disgust at this amateur horseshoeing. Seeing that he could not get away himself, he seemed to think that the next best thing was to make us go. I had my back to him with his foot between my legs in orthodox fashion, driving in the nail, and looking at every blow to see where it was going, as I thought, to come out on the hoof. The natives stood around in evident admiration at the horse's unflinching endurance, a quality which they admire in one of themselves, who, after a battle (as I have witnessed), will allow a piece of a spear to be cut out of his back without moving a muscle. So that it came as a sort of welcome relief to them to find that there was a limit to the endurance of this new animal, when they saw him send me sprawling a couple of yards away, leaving part of my nether garment behind, but two yards off! The natives simply roared with laughter. I picked myself up and made a feeble attempt to join in the merriment, pulling my working apron round to the back, feeling that it would be more useful behind than in front! My next attempt was to make some proper nails, but I soon found that it was easier to make a *horseshoe* than make a *nail*. To draw out a piece of iron to a sharp point without splitting it is no easy task for an amateur.

CHRISTIANS IN NEW GUINEA

As a last resort I determined to fasten the shoes onto the horse's feet with *screw*-nails; but when I asked one of the natives to hold the foot while I bored a hole with a gimlet, he, to the intense amusement of the others, made a sign, the meaning of which is very much like the one in this country made by putting the thumb on the nose and spreading out the fingers! However, we got the shoes fastened on all right with the screw-nails, and ultimately we received from Sydney proper shoes and nails and tools, and also a lesson from a blacksmith about horseshoeing, so that Gucheng was able very soon both to shoe and ride the horse, to the wonder and delight of the people.

I must not omit to mention one important work which Gucheng accomplished during his years of valuable service in our family, a work that proved a great blessing, not only to many villages at Lifu, but also to many other islands in the South Seas, notably the one on which Dr. Paton settled after leaving Tanna.

Working Wonders—Digging for Water

During the first six months after my settling at Lifu I made a tour of the island for two reasons: to acquire the language, and become acquainted with the villages. During that and subsequent journies I was surprised to find that the water in some large caverns near the middle of the island, tho perfectly fresh, rose and fell with the tide. It appeared from this that the sea-water percolates through the rocks of a coral island, and the rain that falls on it percolates downward till it reaches the salt water, and, being lighter, does not readily mix with it, but is raised and lowered by it as the tide flows and ebbs. I felt that if this should prove to be the case, we might dig wells at the inland villages, and everywhere find good water about the sea-level. This would be a great blessing to the numerous villages, whose only means of storing rain-water was by scooping holes in the trunks of living cocoanut trees, which were filled by the rain running down the stem. Of course such water was scarce and impure. Without making any attempt to explain my theory and hopes to the natives, I determined to test it by digging a well, simply informing them that I hoped to find water. Having made a windlass, we commenced operations on the mission premises about three yards from our house, that I might the more easily superintend the work. At first I had no difficulty in getting native labor; for altho the natives declared most positively that there was no chance of finding water there, there being no caverns near, still they were willing to dig some distance to prove their contention, and dissipate this *papali* (foreign) idea from the missionary's mind. The mission house was about forty feet above the sea-level, so that I knew we must dig the well that depth before there was any reasonable hope of finding water. When, however, they had reached a

depth of about twenty feet, they threw down their tools and positively refused to deseend the well again. I tried to engage others to continue the work, but eould not succeed. It seems the matter had been publicly diseussed, and the whole population had pronouneed against this well-digging. The young people in our sehool were about this time becoming acquainted with the mysteries of geography. They told their parents and relatives that the world was *round*, and that *Peretania* (Britain) was on the other side, immediately underneath Lifu. This astounding statement would have been scouted had it not been for the digging of this well. They had as yet very hazy ideas about distances, but it was enough for them to know the position of my country. They thought they saw elearly my object in digging the well. To look for water at such a place was an evidence of folly that could not be squared with their exalted ideas of the missionary; but to make a hole through the earth, and be let down and hauled up by a windlass, was an idea worthy of the white man!

They knew something of the dangers of short voyages, but what must a voyage to Peretania be! They all saw clearly that the well was to be a "short eut" to visit my home. Then the effects of this route were seriously discussed. The making of the hole through the earth would mean for them an enormous amount of labor, and judging from themselves, they felt that if I had such an easy way of visiting my home, I should be going very often; and then there was the labor of lowering me down and winding me up; then some day they might find the bucket empty, I having deeided to remain at home. Altogether the labor and risk was too great, so they resolved that the well should not be dug.

I had to fall back upon my faithful henehman, Gueheng, who got three friends to help him, on my promising not to go below the sea-level. This promise seeured the eontinuanee of the work, and proved a great relief to public anxiety. "If," said the natives, "the missionary is really digging for water, and has promised not to go below the sea-level, then the work will soon be done, and he will have got his experience, and we shall hear no more of digging holes in dry places to find water."

Week after week the work went on merrily, very merrily indeed, sometimes, I thought, as I heard the laughing and jokes, when their friends, and also strangers from a distance, paid a visit of inspection.

I had measured carefully the distance we were above the sea-level, and kept a daily reeord of the exact depth of the well, so that I knew when to expect water, if we were to get any. I watehed my chance when the bottom of the well was near the sea-level, and when half a dozen natives were standing with the two at the top, I walked across from my study, which was so near that I could hear the conversation, and asked them if they had not found water yet. The idea of finding

water was evidently amusing to them, and they seemed particularly anxious to impress upon my mind that they were not seeking water at such a place. "The eakune kö, ngo nyipëti pe" (Not *we*, but *you*). "Well," I said," I had better go down myself and see if I can find water." One wag hinted that this might have been done from the first with very good results. However, none of them supposed that I really intended descending the well, but I insisted upon the two men coming up. I did not trust them to lower me down standing in the bucket. as they generally did, but slipped down the rope, and at once

A NATIVE HOUSE AT VANUABADA, NEW GUINEA

set to work with the crowbar digging out a small hole in the middle of the well, looking every now and then at the point to see if it was wet. While thus engaged, the natives at the top were having a good time, somewhat at my expense. Questions were shouted down the well, followed by roars of laughter: "Haven't you found water yet?" "We are dying of thirst!" "Take care you don't get drowned!" etc. After a time I began to get quite excited myself, as I thought the point of the bar was wet. Soon there was no mistake; it was wet; there was water. I shouted to the natives at the top to get a pannikin from my wife and send it down in the bucket, and I would send them up some water from the well. They, supposing that I was responding to their jokes, asked what would be the use of a small pannikin of water among half a dozen thirsty people, and begged me

to send up a bucketful. However, as I insisted, the pannikin was obtained and lowered down. By this time the water had percolated into the small hole I dug in the middle of the well, enabling me to get half a pannikin full, which I sent to the top. The effect was instantaneous and comical. Each tasted the dirty water and pronounced it the sweetest and best on the island. As a matter of fact it was brackish, as we were too near the sea to get good fresh water. The news spread through the village like wildfire, and was passed from village to village with astonishing rapidity. The report was, that while their countrymen had been digging for months and could not find water, the missionary had gone down the well and found it in less than half an hour. After digging down as far as we could at the lowest tide we had always an abundant supply, which, being only slightly brackish, was used by the natives and for general purposes on the mission premises.

This, I considered, had solved the problem, so that we might reasonably expect to find good water at the inland villages by digging down to the sea-level, which was subsequently done with complete success.

Soon after this important discovery the *Dayspring* arrived from the New Hebrides with Mr. (now Dr.) Paton and others on board. All were greatly interested in the well-digging, and as Dr. Paton was then beginning his Aniwa mission, I advised him to try the experiment there, which he did with success. The Roman Catholic priest at Lifu, living at an inland village about a hundred feet above the sea-level, also determined to dig a well, after a conversation I had with him on the subject. A French lay brother took charge of the work, which extended over a year, owing to the hardness of the rock and the necessity for blasting operations. During these proceedings the priest received a deputation of natives which much amused him. Their object was to induce him to try and secure my services for the well. They did not suggest that *he* might find water if he went down, but "ask the missionary to go down; he will soon find water!" I may say that they found excellent water at the sea-level, which has proved a great blessing to the people of that village.

Starting the First Schools

Gucheng took a prominent part, not only in shoeing the first horse and digging the first well at Lifu, but also in building the first mission house and institution building and students' cottages, and also in our first attempt at boat building; for we built a boat, which Captain Fraser, of the *Dayspring*, declared to be the most remarkable boat he had ever seen! Indeed, I don't suppose any one else ever saw one like it. It was the result of a bad start from the keel. Having beveled one side more than the other, we found that one side of the

boat was a different shape from the other! However, it was a good, strong, serviceable boat, that carried the messengers of the Gospel to many a village on the coast.

By the time Gucheng had finished his course of study in our institution for training native pastors and pioneer evangelists, he was, unquestionably, the best-educated native on the island, so I determined to attempt the formation of a model village at the place where he settled as native pastor. The people of Nachaum were living in scattered houses and small hamlets, like many of the other inland tribes, when Gucheng became their teacher, which made it almost impossible to get the children together in a school.

I took the opportunity, at the induction of Gucheng, all the people

CHRISTIAN TEACHERS FROM HULA, KALO, KEREPANU, AND ÁROMA

being assembled, to propose my plan, which met with unanimous approval. A site was selected in a central position, and soon a broad avenue was cleared in the forest, the fallen timber being used to burn coral for lime required in building the church and school. I left the plan with Gucheng, who followed it to the letter; he was the trusted leader and the hardest worker. Before he left the mission settlement he had given many proofs of his ability, both in the classroom and in the workship, so the people gladly followed his lead. On my occasional visits I was pleased with the progress of the work. As the village grew in the wilderness its fame spread far and wide, and brought strangers from all parts of the island to see for themselves,

and carry back most exaggerated reports of the work. The natives vied with each other in the building of their houses, which were all detached, with a garden in front and plantation behind. At length, after two or three years' commendable labor, the village was completed, and a great gathering took place at the opening of the coral church, which was indeed a memorable occasion. The natives flocked from all parts, bringing their best clothes under their arms to dress for the ceremony. There was the usual great feast prepared for the strangers—quite as attractive as the new village, no doubt. It was a glorious sight, filling the heart with gratitude and praise to God who had so richly blessed the means to bring about such a change among a people so recently savages and cannibals. The broad road leading through the village had been leveled and planted with grass, and as the happy crowd moved about admiring the church and schoolhouse and the newly dug well, drinking its deliciously cold and fresh water, and looking into the different houses, it formed a beautiful picture that I wished our friends at home could see.

(*To be continued*)

BACKWARD MOVEMENTS OF OUR TIMES

THE DECAY OF FAITH IN THE SANCTIONS OF GOD'S LAWS

BY THE EDITOR-IN-CHIEF

Love and law are not inconsistent, nor are wrath and grace contradictory in a holy God. A perfect government must be founded on perfect law, maintained by perfect sanctions. Reward and penalty are the two pillars that sustain the arch of God's rule, to remove either of which would bring to ruin that arch and all that rests upon it.

Some of the foremost men of the modern Church, who rank as ecclesiastical statesmen, have given their calm judgment that one of the most dangerous tendencies of our times is found in *the decreasing sense of moral obligation*, and *of accountability to God*, which always accompanies it. Testimonies to this fact abound from widely different sources. The late Rev. R. W. Dale, D.D., of Birmingham, England, said to the late Dr. Berry, of Wolverhampton, "Nobody is afraid of God now." The wholesome fear of God referred to was what Daniel Webster meant when he confessed that the most awe-inspiring thought that ever entered his mind was the idea of his "personal, individual accountability to Almighty God." To these great English preachers this lack of Godly fear seemed a strange and ominous symptom of both Church degeneracy and national decline, and largely at bottom of the increase in Sabbath-breaking, intemperance, gambling, greed, Mammon worship, godless pleasure, extravagance, as well as low

ethical standards, unbelief, secularism, decrease in church attendance, and absence of conversions.

Mr. Gladstone gave much proof of a singularly virile mind, capable to the last of grappling with the problems of both Church and State. He was not a man whose words were lacking in weight, and he said: "The decline or decay of a *sense of sin against God* is one of the most marked and serious symptoms of these times."

Von Gerlach adds his testimony from another point of view:

> The forgetfulness of the present day of the wrath of God has exercised a baneful influence on the various relations in which man holds the place of God, and in particular on the government of the family and the State.

Phillips Brooks, the "liberal" American bishop, whose magnanimous love might easily have inclined him to lax views of sin and penalty, affirms that "no exhortation to a good life that does not put behind it some great truth as deep as eternity can seize and hold the conscience."

Dr. Alexander Maclaren, foremost of Britain's preachers, a year ago, speaking of sin and its nature, said:

> Modern theories of heredity and environment, modern laxity of moral fiber, have taken many shades of blackness out of the black thing. . . . We must all confess that, yielding to *Zeitgeist*, the trend of opinion around us, and as children of the age, we have been tempted to think less severely, more pityingly of sin, and less solemnly of its certain result, death, than either our Master or His apostles did.

The present Bishop of Durham, Dr. Moule, is one of the apostles of love, yet he wrote, in his "Philippian Studies":

> In many quarters the solemn utterance of warning is now almost silent; it is regarded as almost unchristian to warn sinners, even open sinners, to do anything so much out of the fashion as "to flee from the wrath to come"—the wrath which is coming upon the children of disobedience. But this is not the apostolic way, nor the Lord's way.

This is a startling consensus of opinion from various and prominent sources, and testimonies might be multiplied along the same lines. The loose but winning conception of the universal fatherhood of God and brotherhood of man hides a latent universalism beneath its graceful mantle of charity. Sometimes the universalism is patent, as in the "restorationism" of Andrew Jukes or the "eternal hope" of Archdeacon Farrar; but whether latent or patent, it makes void the Word of God, and, sometimes, the atonement of Christ. It requires a tortuous exegesis to get out of the Bible its appalling teaching about "eternal sin" and hopeless destiny, and the mode of construing Scripture that can eliminate *that* can get rid of any other of its plain teachings. The cross is itself at once the unanswerable proof of God's infinite love and of the awful guilt and peril of sin. Anselm contended that "an infinite sacrifice was necessary for an infinite debt—that without such sacrifice God can not pardon sin"; and the answer of

the Universalist that "Christ's blood bought an indefinite postponement of punishment" seems to candid believers a sophistical evasion.

It is not ours to "vindicate the ways of God to men"—He is abundantly competent to take care of Himself. But, at our peril, do we add to or subtract from the message entrusted to us as ambassadors. It is of first importance that an *ambassador keep within the limit of his instructions*. The moment he steps outside them, two results follow: he forfeits all authority and he becomes amenable to the authority he violates.

This decay of faith in the solemn sanctions of God's law is in effect an undermining of whatever is most fundamental to the final triumph of Christianity, at once threatening the purity of church life and the progress of Christian missions, and therefore this backward movement of our day needs to be met with prayerful resistance and positive counter-witness.

Herbert Spencer's saying, that "by no political alchemy can you get golden conduct out of leaden instincts," was probably suggested by the satire of Epictetus upon those whose "principles were golden and silvern, but their practises earthenware." Both sayings remind us that it is what the heart's honest creed holds as truth that ultimately shapes both character and conduct. A church and its pastor may present many types of so-called piety, but there is but one that makes a church permanently mighty to save souls from sin and hell, and that is the type of piety which is pervaded and inspired by what Dr. Thomas H. Skinner, of New York, used to call a "sense of the powers of the world to come." The whole underlying stratum of both Old and New Testament teaching is a sternly uncompromising doctrine of sin and penalty. There is a dark background, black as midnight, a darkness that may be felt, behind all the promises of pardon and pictures of grace, and that blackness of darkness helps to make God's love for sinners the more glorious by contrast. To lessen the blackness of the background diminishes the brightness of the glory. Satan's master device is to disguise the enormity and deformity of sin, and make men think of iniquities as infirmities, misfortunes, mistakes, or, better still, as Theodore Parker phrased it, "a fall forward." Men will thus be confirmed in self-justification, and in such proportion cease to feel deep need of Christ. No man is going to seek the surgeon's knife to remove a pimple which a lotion will remedy, or to cut out a boil which a poultice will heal. Sinners will not much fear sins for which even saints apologize.

We are not to trifle with the Word of God. To lop off one doctrine which is offensive, even tho it be deemed non-essential, is a dangerous process. Biblical truth is an organic body, is vital throughout. The Chinese method of torture is to begin by cutting off parts remote from the vital centers, and little by little gradually approach

the citadel of life. But with the first excision death begins; it is all slow dying and meant to be. The devil understands that sort of surgery, and is glad when he can get Christian teachers, who ought to be cutting out the cancers of sin, to sharpen their tools to cut off Bible teachings that offend the natural man. He knows that every such excision means a bolder advance toward the citadel where the central vital truths are enshrined.

Intolerance is a sin and persecution a crime, but heresy is an error which must as such be met and fought; and no man can say what heresy is entitled to forbearance, for the roots of false doctrine reach down and out, taking tenacious hold on the heart and exhibiting wide-spread offshoots in the life. Nor can any man tell us where vital truths end and begin. To give up plain Scripture teaching at the clamor of liberalists is like the Russian traveler flinging his children from his sleigh in Siberia to appease the hunger of a pursuing pack of wolves. God gives the preacher at home and abroad a definite commission, and it is to be discharged in its entirety. He is not to diminish aught from all that God commands; if he does he imperils not only the souls of others but his own.

The present generation talks of God as "nature, grown benevolent," while it boasts of "subduing nature faster, every day." A French paper boldly says that "a Parisienne is quite ready to love God but not to fear Him," and hence that "if religion is austere it will entirely miss its mark." The current of the day's thinking is toward universalism. Even in the Christian Church there is an alarming departure from the beliefs and teaching of the apostolic age. Annihilationism, restorationism, eternal hope, after-death probation, or some vague and indefinite theory of ultimate salvation for all men, ramify into the church life of our day. It was a shock to read from the pen of Dr. Dale's successor—a young man that many felt God was raising up as a leader of evangelical thought in Britain—a virtual espousal of the future probation theory, boldly accepting the view that Christ literally preached to the imprisoned antediluvians, in His own person, the saving Gospel. This view we have long felt to be untenable; for, if Christ went to preach salvation to any in Hades, why to those specially who had the opportunity of escaping judgment under Noah's long ministry as a "preacher of righteousness"? Is not the fact that these antediluvian rejectors of salvation are specifically mentioned a strong argument in favor of the interpretation which makes Christ to have preached through the spirit in the person of Noah to spirits, now in prison, who once were disobedient?

It is unfair to taunt those who preach eternal punishment as hard hearted, as tho it were their delight to portray the picture of a hopeless destiny. The question is not what one would like, but of what one is bidden, to believe and teach. There is a power, inseparable

from deep conviction, that one is speaking the absolute truth of God; dealing not in vagaries, conjectures, dreams, or imagings, but veritable Divine certainities and revelations; keeping even doubts to one's self and preaching what he knows, and knows on Divine authority. Where his ground is uncertain the preacher is not to tread—certainly not to lead others, lest the blind lead the blind, and the ditch receive both. If a preacher has in his own mind and heart an irresistible yearning, a vague hope, that some solution of the mystery of evil waits to be disclosed, let him confine his witness to certainties. The awful eternity beyond is too solemn to be invaded with human guesswork. Death is too deep a chasm to be bridged with weak if not rotten timbers. Let us have a secure way of spanning and crossing the abyss that divides these two worlds.

We have written these words with the solemn conviction that modern preaching, whether in Christian or heathen lands, is in peril of losing its own sanction of Divine authority. Jonathan Edwards, Charles G. Finney, Matthew Simpson, Alexander Maclaren, Charles H. Spurgeon, H. W. Webb Peploe, and other such men may be "old fogies" in theology to some modern pulpit critics, but something in the deep moral convictions of such preachers has given a strange weight to their words, and somehow there has attended such messages a spiritual quickening which is looked for in vain where God's message is adulterated with modern liberalism. When a man keeps close to a Divine message and gives it out fully as he finds it, there is a sort of giant conviction behind his sword-thrusts. Like William Lloyd Garrison in his fight for the slave, he who is "in earnest will not equivocate, excuse, nor retreat a single inch, and must and will be heard." Men tremble, like Felix, when such a man reasons of righteousness, temperance, and a judgment to come. Such preachers have what Aristotle called "an agitated soul," that "mixture of madness" without which he said nothing grand and superior is ever spoken. What one thinks of God will largely be determined by what he believes God thinks of him, and any teaching which makes sin less hateful to God makes God less majestic in holiness to men, and less to be feared, or, in fact, to be loved.

When Pitt offered to George III. his resignation, in 1768, the king said to him, "I can not resign." There are obligations which can not be evaded or escaped. God's appointed ambassador can not resign. He must stand in his lot and do his duty. Part of his duty is, as Ebenezer Erskine said, to "do his best to bring on a definite issue between Christ and the adversaries of the truth." He is like Knox, "in that place where it is demanded of his conscience to speak the truth; and therefore the truth he must speak, impugn it who list."

So far as men cease to believe in the biblical doctrine of future awards, at least three results will follow:

There is first a general relaxing of moral restraint. Society

becomes increasingly corrupt, and human government finds infidelity, and its offspring anarchy, threatening its foundations.

Again, the pulpit loses its hold on the conscience. Its trumpet-calls no longer arouse the sleeping and stir the apathetic. Revivals become infrequent, and indifference to the gracious invitations of the Gospel always keeps pace with this carelessness as to retributive penalties.

And, once more, missions become a mere philanthropic enterprise. Instead of carrying a saving message to a lost world, men go to fraternize with the priests of error. Parliaments of religion displace bold assaults on heathen systems, and the one name given under heaven among men whereby we must be saved, is associated in a sort of new Olympus or Pantheon, with Jupiter and Buddha, Brahma and Confucius, Zoroaster and Mohammed.

THE "HOME" OF A MAN AND HIS WIFE, NEW SOUTH WALES

THE ABORIGINES OF NEW SOUTH WALES

BY REV. ARCHIBALD GRAHAM, PORT MACQUARIE, AUSTRALIA

When Captain Cook landed at Botany Bay in 1770 he was greeted by a few black, naked savages, who, armed with spears, were inclined to dispute his landing until, with a charge of shot fired low, he frightened them away. After the colony began to be settled the white people were brought much into contact with the aborigines, and had

innumerable opportunities for learning the condition and character of these people, whose manner of life had thus been rudely disturbed.

The early settlers found that there was much about them to interest. Some of their customs were strange. In common with many aborigines, they had occasionally a wild dance called "corrobore," for which they painted and decorated their bodies, and made extensive preparations. They were moved to intense tho, perhaps, short-lived grief by the loss of relatives. In expression of this grief a man whose woman had died would go for several evenings into the scrub and wail piteously for an hour. In some cases the grief was expressed by cutting the head with a small stone tomahawk until the blood ran in streams down their faces. Among many of the tribes there was a law which, in the case of one tribe murdering a man of another, allowed the injured tribe to refuse to rest content until it had in some way killed one of the offending side, however innocent the victim might be. There were among them "medicine men," who evidently did a good practise. For rheumatism they would burn the parts affected, for headache they would pull the ears, and so on.

As to the morals of these unfortunate people. In the early days they were found to be a people that could not be depended upon; they rarely formed a close attachment, were ruthlessly treacherous, deeply immoral, in some cases polygamists, practised untold and unmentionable vices, and it would seem were without God and without hope in the world. Their religion must have been of a very low order and of an extremely shadowy nature. It certainly had about it little that was striking, for at the present it is hard to find traces of it. So much is this so that numbers believe that they worshiped nothing, but I have been told that they had some sort of secret idol, about which, however, I am doubtful, as no trace of it exists now. There is reason to believe that they had some idea of a life after death. "Ev'n the black Australian, dying, hopes he shall return a white." They seem to have been conscious, too, that right-doing would be rewarded, and that for wrong-doing they would be punished.

Most of the evil characteristics mentioned above still adhere to them, and others rather worse have been added, as a result of their contact with white people. They may seem friendly, but they may soon and suddenly change. Not very long since we had a very awful illustration of this disposition. Out in the west of this state there lived quietly a selector and his family, who occasionally had a few aborigines working for them. All went well until one day some trivial occurrence raised the ire of these foolish workmen. At night a number of the blacks gathered together, caused a disturbance, and when the doors were opened, rushed in and mercilessly killed some and left others half dead. And it may be mentioned just here, as illustrating their cuteness and cunning, that altho there were at times not less

than two hundred police and civilians in pursuit, they succeeded in eluding their pursuers for several weeks, during which time they traveled hundreds of miles, costing the country £6,371. It seems almost impossible to domesticate them. After having lived with white people for years, receiving training and education, they will run away to the camp to live as the rest of their people do. As to their present moral condition, all know that they are generally in a very degraded way. But this must be added: the white man is to a very great extent responsible for that state. Unfortunately these dark-skinned brethren of ours quickly take up the vices of the white, while very slow to copy his virtues. Perhaps it is that the virtues are kept in the background, while innumerable vices are presented to them continually. This is most certainly the case in regard to two evils rampant among them—drinking and gambling—in both of which they indulge to a ruinous extent, and it is also true in regard to other vices that are unmentionable. It has been stated by a medical gentleman, who visited and spent some time among them in one part of New South Wales, "That out of a camp of seventy people, there was hardly one in a sound condition of health consequent upon the terrible surroundings under which they were forced to live." And in an article that appeared recently in the *New South Wales Aborigines' Advocate* it was stated that among the aborigines in "all parts of the state, no matter how remote, victims of the white man's vice are to be found."

To this evil moral treatment at our hands we formerly added bad physical treatment. In early days they were treated as dogs. Many accounts are given of very terrible cruelty. A story is told about a bag of flour having arsenic mixed with it, and given them, with the result that many died. Another story tells of numbers being driven like sheep over a precipice and killed. "Good treatment," says one who has had large experience among the unfortunates, "was the exception, not the rule."

The result of this immorality and cruelty is showing itself in shortened lives and rapidly decreasing numbers. According to the census of 1891, there were in the state 5,097 full-bloods and 3,280 half-castes, or a total of 8,377; and according to a report recently placed on the table of the Legislative Assembly there were in the state on October 15, 1900, when the statistics were collected, 3,108 full-bloods, and 3,793 half-castes, or a total of 6,901. Thus in about ten years there has been a decrease of 1,379. It is pleasing, however, to be able to report that something is being done to do away, so far as possible, with the wrongs formerly inflicted.

The State and the Aborigines

During the past few years an amount averaging between £14,000 and £15,000 annually has been spent in caring for the aborigines of the state. Food in small quantities is supplied to them regularly, and

when sick they get special attention in this way. Medical attention is also given free of all charge, and every year each one gets a pair of blankets, and the aged two or three pairs. One sometimes questions whether too much is not being done in this way for the half-castes. I fear that the help thus given has upon them a demoralizing effect. It would be a good thing for themselves and for the country if these could by some means be forced to earn their own livelihood. Something in this direction is being done in that, in different parts of the country, under government patronage and with government support, the "Aborigines' Protection Board" has under its control a number of "stations," over each of which a manager is placed, who directs the inhabitants, encouraging them to build homes, to till the ground, and thus to make provision for themselves and their families. For this purpose 133 reserves, containing 24,791 acres, have been set apart. These and other efforts are meeting with some success. I have recently read an account of a visit to the aboriginal village at Sackville Reach, which gives evidence of this:

> As a rule, every cot has a plot of land attached to it, which the bread-winner tills to perfection, and when not hoeing his own row he can be found working for his white neighbor. The little colony is the personification of happiness. . . . Most of them can play the violin or concertina. . . . Nearly all read and write, they have a place of worship of their own contiguous to the village, and on the whole lead moral and industrious lives."—"*Missionary Notes*," *Port Macquarie News*.

In other respects there is evidence that the country has not been altogether neglectful of the higher interests of these people. It is generally acknowledged that we have in New South Wales one of the best public-school systems in existence. We aim at giving every child in our land, for a nominal fee, and entirely free to those who can not pay, a fairly good knowledge of the "three Rs." Where there are ten children who will attend regularly, a school can be claimed. And if there be ten children, five of whom can attend at one point and five at another point twenty-two miles distant, a teacher can be applied for to teach at the two schools twenty-two miles apart—half time at each. In regard to this liberal provision, I rejoice to be able to state that it applies to the aborigines as to the white people. A similar spirit is exhibited in reference to the franchise. Every male aborigine over twenty-one years of age not receiving charity is entitled to a vote that counts for as much at an election as, say, that of the prime minister of the commonwealth. If, however, aborigines are receiving charity, they are not entitled to vote; but the same holds good in regard to white men. I think that it will appear that credit is due to our state for what it is doing for its aborigines.

The Australian Churches and the Aborigines

"The Aborigines' Missionary Association" is a society that for a number of years has been doing an amount of very substantial work

A GROUP OF ABORIGINES—NEW SOUTH WALES
The old man on the left is the king of his tribe, but now exercises no authority.

on behalf of the aborigines, watching their interests, and advocating their claims. Under the direction of this society a number of ministers of different denominations visit camps for the purpose of imparting religious instruction.

There is also a society recently formed called "The New South Wales Aborigines' Mission," which has two or three paid agents and a number of voluntary workers devoting themselves to the work, actively and energetically endeavoring to overtake some of that which should be done.

But notwithstanding what these societies and a few Salvation Army officers and others are doing, one has, with shame, to confess that there are many camps in the state that are not visited, where the Gospel was never preached, and that there are hundreds of these people for whom Christ died, living in a nominally Christian land, to whom His name is never mentioned. Much more should be done. Undoubtedly the work is hard. The aborigines are of a very low order, and the evil influence of white people of the baser sort makes it harder than it would be if they were a thousand miles away. But our consciences can not rest easy, even tho we have such excuses. That it is possible to influence them for good we can assert without hesitation. In the public schools the children learn as quickly as ordinary white children; and in church services the adults are most

attentive listeners, and as respectful (apparently, at least) as any congregation could be. Besides, as a result of work done, numbers of them have become genuine Christians, living well and dying well.

In a recent issue of the *New South Wales Aborigines' Advocate*, a little paper published by "The New South Wales Aborigines' Mission," interesting references are made to the deaths of two who have lately departed to be with Christ. One declared definitely, a short time previous to his death, that he had a mansion in heaven. "There'll be plenty room for black-fellow in heaven," he said; "I will not need government rations there!" Another asserted before death: "I gave my heart to God last Sunday; I'm not afraid to die."

In conclusion let me say (1) that the aborigines of New South Wales were in a very low, degraded state previous to the incoming of the European population; (2) that in many cases they have become still more degraded, in consequence of their contact with the lower orders of the white people; (3) that notwithstanding past faults and present shortcomings, a great deal has been done and is being done for the unfortunates by the churches and church people and the government of the state, with some pleasing success, and prospects of more success in the future.

CHRISTIANITY AND OTHER RELIGIONS

BY ROBERT E. SPEER, NEW YORK
Secretary of the Presbyterian Board for Foreign Missions

The missionary enterprise is primarily and essentially the propagation of a religion. But is the religion worth propagating, or can the nations get along quite well without it, and the world attain its full development by means of its own faiths? The study of comparative religion has raised this question and many others like it. In the earlier days of modern missions Christians are supposed to have despised and condemned the non-Christian religions, and to have supported the missionary enterprise on the supposition that there was no element of good and no saving power in them. To-day we are called to take up a quite different attitude. Some say that all religions are essentially alike, and that when once the external and local elements are subtracted, the fundamental conception is the same everywhere and of the same power. Others say that while there are great differences, yet the attitude of missions and missionaries should be wholly sympathetic and appreciative of the non-Christian faiths, and that missionary preaching should be the affirmation of the truths held in common by all religions rather than the assertion of what is distinctive in Christianity.

There is a great deal of prejudice on both sides of this discussion. Let us attempt to lay this aside, as far as is possible for men who

believe unqualifiedly in Christianity on grounds of reason and examination as well as of experience and history, and attempt to get at the real facts. A Christian man may be tempted to deal summarily with the whole matter. "What is the use of reopening a closed question?" he may ask. "All the non-Christian religions, except Mohammedanism, were here when Christ came. He came to the best of them, pronounced it inadequate, and denounced its priests as hypocrites. If the non-Christian religions are sufficient, why did He come? Above all, why did He die? Calvary closes the issue of comparative religion. If Judaism needed Jesus nineteen hundred years ago, Hinduism needs Him to-day a thousand times more." This is a summary way of settling the question. To Christians it is absolutely final and conclusive. But we may waive this view now and accept the challenge to compare Christianity with the other religions.

The Good and the Bad

1. There is nothing good in them that is not in it. They are not wholly bad. In each one of the great religions some vital truth is emphasized: the sovereignty of God in Mohammedanism, the divine immanence in Hinduism, human submission and gentleness in Buddhism, filial piety and political order in Confucianism, patriotism in Shintoism, the spirituality of nature in Shamanism—these are great and valuable truths, but (1) they need to be twisted out of the ethnic religions with charity and allowance. Dr. Jacob Chamberlain tells of a Brahman who asked him at the close of a lecture in Madras, in which he had quoted some noble passages from the Hindu Scriptures, "Sir, whence did you cull all these beautiful utterances? I never knew that our Vedas and poets contained such gems." "He knew not," adds Dr. Chamberlain, "the weeks of patient toil required in searching through bushels of rubbish to find these few pearls." And (2) these truths are held in distortion, unbalanced by needed counter-truths. The Moslem holds the doctrine of divine sovereignty so one-sidedly that he gives up all hope of progress, loses all sense of personal responsibility for the change of evil conditions, and answers every appeal for energetic effort by the resigned protest, "It is the will of God." The Hindu holds the doctrine of divine immanence in so loose and unguarded a form that it becomes a cover for utter antinomianism. The man is his own god. The horrible immorality of much Hindu worship is the legitimate result of the pantheistic development of the Hindu doctrine of immanent deity. The Buddhists teach submission without its needed counter-checks, and listlessness and Nirvana even now brood over the Buddhist peoples. Confucianism teaches the ethics of a present life, and forgets that there is a life to come. Shintoism exalts loyalty to country and master, and goes to the extreme of subordinating to such loyalty the moral law. Shamanism makes

every bush the house of God, and propitiates Him by adorning His house with rags or old shoes. The religion whose God is not above its bushes as well as in its bushes can do no better. (3) Christianity alone gathers up into itself all the truths of all religions. Their "broken lights" are repaired and fulfilled in it. It teaches that God is a person, and so escapes the peril of Hinduism. It teaches that He is a Spirit, and so escapes the danger of Islam. It teaches submission and activity, present duty and future destiny, loyalty to man only as grounded in loyalty to God and truth. In the balance of its ethics, also, Christianity stands alone. The ethics of the non-Christian religions are as defective and distorted as their theology. They lack proportion; their sanctions are ineffective or unadaptive. They breed a distinctly abnormal type of character. Christianity alone fits into the life of man, because it alone fits into the life of God. As Professor Fisher says:

> Christianity is not a religion which has defects to be repaired by borrowing from other religions. The ethnic religions are not to be denounced as if they were a product of Satan. St. Paul found ethical and religious truth in heathen poets and moralists. Yet Christianity, as it came in the fulness of time, is itself the fulness of divine revelation. It is the complement of the other religions. It supplies what they lack. It realizes what they vaguely aspire after. Christ is the unconscious desire of all nations. He reveals the God whom they are feeling after. In a word, Christianity is the absolute religion. It was the apostle of liberal Christianity who said that "other foundation can no man lay than that which is laid, which is Jesus Christ."

What Other Religions Lack

2. There is in Christianity what is in no non-Christian religion. There are three great elements in religion—dependence, fellowship, and progress. The non-Christian religions supply the first of these. But even in this they err in weary excess. The sense of dependence with each of them resolves itself into fear. Their devotees invent cruel gods and live in terror of malignant spirits. But only Christianity supplies the need of fellowship and of progress. Only Christians call God "Father," and only Christian nations, or nations like Japan, which have gone to school to Christians, build patent offices, feel forth into the future, and put out into the open sea trusting God. Christianity presents distinct and original conceptions of sin, salvation, and the future, which set it in a class apart. Whoever speaks of it as on the same level with other religions and not essentially different from them, has never compared its conceptions and theirs on these vital questions. If any one wishes to do this, let him read Kellogg's "Handbook of Comparative Religion." The idea of personality, human and divine, which lies at the root of our religion is lacking elsewhere; while great ideals, for example, the ideals of service, purity, humility, sanctification, the home, which are commonplace to us, are foreign to the heathen world. Above all, only Christians possess a religion—not of a book, like Islam; a method, like Buddhism; a

social order, like Hinduism; a political ethic, like Confucianism; but of a Person, once here in history, yet still here as Savior and friend, with whom we are mystically joined, while yet He is still Himself and we are still ourselves. In this relationship to a Person, whose name it bears, Christianity sets forth its supreme characteristic, and cleaves an impassable chasm between itself and all other religions.

A remarkable testimony to the unlikeness of Christianity to the ethnic religions is presented in their larceny of Christian doctrines and conceptions. This fact has completely altered the character of the apologetic problem before Christianity in India and Japan. At first Christianity met Hinduism and Buddhism squarely, but they soon discovered that their position was indefensible, and at once began to shift their ground. To-day they present the old forms filled, for defensive purpose, with Christian notions. Vedantism is not so much a return to the Vedas as it is a gospelization, so to speak, of present Hinduism. The Swamis come to America, and entranced audiences hang upon their words of spiritual suggestiveness and beauty, supposing that now at last they are hearing the pure teaching of Hinduism which the missionaries have basely slandered. On the other hand, as the *Indian Nation,* an orthodox Hindu paper has said, "the pure, undefiled Hinduism which Swami Vivakananda preached has no existence to-day, has had no existence for centuries. . . . As a fact, abomination worship is the main ingredient of modern Hinduism." The Swami's representation is simply a confession of the success of the Christian onslaught upon Hindu corruption and a borrowing of Christian garments to hide its shame. As Dr. Barrows said temperately, after returning from his visit to Asia: "The world needs the Christian religion. I have given five of the best years of my life to the examination of this question, and I have had opportunities, such as no other man ever had, of seeing and knowing the best side of the ethnic religions. I count as my friends Parsees and Hindus, Buddhists and Confucianists, Shintoists and Mohammedans. I know what they say about themselves. I have looked at their religions on the ideal side, as well as the practical, and I know this: that the very best which is in them, the very best which these well-meaning men have shown to us, is a reflex from Christianity, and that what they lack, and the lack is very serious, is what the Christian Gospel alone can impart."

The Evils of Other Religions

3. Each of the non-Christian religions is full of evils and shortcomings from which Christianity is free. "I know," added Dr. Barrows to the words just quoted, "that beneath the shining example of the elect few in the non-Christian world there is a vast area of idolatry and pollution and unrest and superstition and cruelty, which can never be healed by the forces which are found in the non-Christian

systems." It would not be enough to show that great evils exist in non-Christian lands. The contention here is that these evils are sanctioned by and are the fruits of the non-Christian religions. Mohammedanism explicitly commands murder in the case of unbelievers who will not embrace Islam or pay tribute, and especially from every apostate from Islam. The Koran declares that those who resist God and His apostle "shall be slain or crucified or have their hands and feet cut off on opposite sides or be banished the land." It specifically allows slavery, and the claim that conversion to Islam made a slave *ipso facto* free is simply not justified by the Koran. Islam also ministers to lust, practically without restraint. The Koran allows four wives and unlimited female slaves, and declares that good Mussulmans "shall be blameless" as to "the carnal knowledge of . . . the slaves which their right hands possess" (Sura lxx.: 29, 30). Furthermore, it places none but a flimsy, pecuniary difficulty in the way of divorce. "Woman in the ethics of the Koran," as Dr. Kellogg says, "is not practically regarded as a human being, but as an animal, to be used merely for the pleasure of her master, who, while he is charged to treat her with kindness, is yet formally invested with unqualified authority to beat or confine her whenever he judge her to be perverse, and abandon her when he please." Islam also makes war a religious duty, not in the sense of justifying it for the punishment of wrong, but as a means of spreading the religion.

Hinduism as a religion fosters obscenity and pollution. It is true that it enjoins much that is good. But immorality is directly sanctioned by the character of the Hindu gods, by the teaching of the sacred books, and by the nature of much of the temple worship. There is no word for "chaste" in Hindi which could be applied to a man. Some of the Hindu sacred books are incapable of translation for vileness. As a writer in the *Indian Evangelical Review* said: "I dare not give and you dare not print the *ipsissima verba* of an English version of the original Yajur Veda *mantras*. . . . Even a Latin translation of these scandalous *mantras* would not, I imagine, be tolerated in a newspaper.' Of the priesthood in India, the *Hindu*, the organ of orthodox Hinduism in Madras, and a paper of high standing, declares: "Profoundly ignorant as a class, and infinitely selfish, it is the mainstay of every unholy, immoral, and cruel custom and superstition, from the wretched dancing-girl, who insults the Deity by her existence, to the pining child-widow, whose every tear and every hair of whose head shall stand up against every one of us who tolerate it, on the day of judgment." Of the shrines and endowed temples, the same paper says in another issue: "The vast majority of the endowments are corrupt to the core. They are a festering mass of crime and vice and gigantic swindling." The essence of Hinduism is a social inequality. It sanctifies injustice.

The code of Manu declares that a king "should not slay a Brahman, even if he be occupied in crime of every sort; but he should put him out of the realm in possession of all his property and uninjured." And, again, it provides that "a Brahman may take possession of the goods of a Shudra with perfect peace of mind, since nothing at all belongs to the Shudra as his own." Furthermore, the inequality and inferiority of woman in India is explicitly sanctioned by religion. The Shanda Purana says, "Let the wife who wishes to perform sacred oblation wash the feet of her lord and drink the water. The husband is her god, her priest, and her religion; wherefore, abandoning everything else, she ought chiefly to worship her husband."

Buddhism is a direct force in promoting indolence in Buddhist lands. Every male must spend part of his life in the priesthood, and in priesthood must make his living by begging. Buddhism also directly attacks the rights of woman. It denies her salvation as a woman. Her only hope is in some transmigration to be born as a man. It declares, in its Scriptures, that the "home life is the seat of impurity." It denies salvation to the man who loves. And while Swami Vivakananda's views are unreliable, he is worth quoting here when he says: "The most hideous ceremonies, the most horrible, the most obscene books that human hands ever wrote or the human brain ever conceived, the most bestial forms that ever passed under the name of religion, have all been the creation of degraded Buddhism."

And the trouble with China is in her Confucianism. That there is good there, every one joyfully admits; but the utter hopelessness and helplessness of the land are due to her sterile system of theology and ethics, her atheism. It is the Confucian system which forbids all change, formalizes life, produces pedantry, breeds conceit, and would hold the whole race separate from mankind.

> Aloof from our mutations and unrest,
> Alien to our achievements and desires.

If it be said that all this is unfair, that religions should be judged by what is best in them and not by what is worst, it may be replied that that is true, and that what is good has already been acknowledged; but that the science of comparative religion is a poor sort of science if it does not compare but varnishes over the vileness of the ethnic faiths, and evades the sharp issue that is presented here. The non-Christian religions are seamed with evil and unholiness. Christianity challenges the world to point to one defect in her.

It is often said that there are evils in Christian lands as well as in heathen lands. That is true, but it is beside the mark. The point is that the evils of Christian lands exist in spite of their religion and under its ban, while the evils of non-Christian lands are the products of and sanctioned by their religions. The sacredest things of Chris-

tendom are the purest things. The foulest things of Asia are its sacred things. The holiest cities of Hinduism and Islam are the vilest. It is Mecca that Western Asia fears as the fountain of disease; while Mecca, Meshed, and Benares, the divinest cities of Arabia, Persia, and India, are the most morally leprous and depraved. It would even be fair to add that the best virtues of non-Christian lands are the natural virtues which have escaped the evil influences of religion, while with us our best virtues are the direct product of Christianity.

And all this is not casual and accidental. So far as India is concerned, it results from a radical and essential difference between Christianity and Hinduism in the matter of the relation of religion to ethics, or rather of ethics to life. As Dr. A. H. Bradford says:

> Christianity is superior to the other religions because it alone identifies religion and ethics. Here I wish to speak with care. I do not say that the other religions ignore ethics, but that in them ethics is not essential. A man may be an orthodox Hindu and treat half his fellow men as if they were dogs; a man may be a sound Mohammedan and believe that he is justified in killing those who are not Mohammedans; a man may be a Buddhist and at the same time be an adulterer; but if a man treat his fellow men as if they were dogs, he can not be a Christian; if he commits murder, even tho it be in the name of religion, he is a murderer and not a Christian; if he is an adulterer, until he has repented and forsaken his sin he is not a Christian. Christianity never teaches that if a man holds a good creed he may live a bad life. . . . Jesus identified religion and morality.

This issue can not be too sharply presented as between Christianity and Hinduism. In Hinduism there is no indissoluble connection between right opinion and right life. That is the unanswerable criticism which Mr. Meredith Townsend makes upon Swami Vivakananda and the religion which he has tried to recommend to Western minds. There is no vinculum in it between religion and morality. Indeed, the line between good and evil itself disappears. Dr. Kellogg quotes Mr. Muhopadhaya, an educated Bengali gentleman, as saying, in "The Imitation of Sree Krisha": "To our mind virtue and vice, being relative terms, can never be applied to one who is regarded as the Supreme Being. . . . Conceive a man who is trying his utmost to fly from vice to its opposite pole, virtue; . . . imagine a being to whom virtue and vice are the same, and you will find that the latter is infinitely superior to the former." Nothing could be more abhorrent than this to the Christian mind. And yet we are bidden to recognize the essential kinship of all religions!

The Sacred Books

4. It follows from the comparison, not of the actual life, but of the religious ideals of the Christians and non-Christians, that the sacred book of Christianity is of a class wholly above the books of the ethnic religions. The Bible is not just one of the sacred books of the world. No other book is to be mentioned in the same breath with it. The

taste which the Bible itself has created often suggests nowadays the expurgation of some of the Old Testament stories; but let any one compare these with the fourth section of the first volume of the Kojiki, or with some of the Tantras, or any of scores of the Hindu sacred writings, or with Suras II. and IV. of the Koran, and he will drop them with a sense of shame or a sense of horror, and come back again to the restrained, chaste, and purposeful records of the Christian Scriptures. When we compare the Bible with the religious books of the non-Christian religions, as to cosmology, theology, anthropology, ethics, philosophy, psychology, history, it rises above them with such sheer superiority as to make them seem insipid and puerile. Consider the influence of the Bible for good. "How narrow and poor in comparison," exclaimed Dr. Barrows, in his farewell address before going to Asia to deliver the Haskell lectures, "has been the ministry of other sacred books! How limited to national areas! . . . The Bible, entering as life and truth, justifies its claim by what it has wrought for the savage and civilized races of men. It has lifted the mind and transformed the life, enlarged the horizon, and given to human darkness the bright atmosphere of celestial worlds. To the ancient Greek the knowledge of the Old Testament and the New brought fresh constellations to his sensitive and ever-expanding intelligence, and, surveying the effects which the Bible has wrought on some modern peoples like Japan, ambitious to get out of the primitive stages of civilization, one writer, using a thoroughly modern metaphor, tells us that 'the translation of the Bible is like building a railroad through the national intellect.'"

The Widening Chasm

5. The non-Christian religions, in their popular and applied forms, grow worse and worse. The chasm between their ideal and real widens every year. There is enough that is evil in their ideal, but there is also much that is good. The maxims of the Confucian classics are often admirable, full of preservative order for the life of men and of states. Buddha must have been a character of real attractiveness and purity. The Vedas contain noble theistic passages and many high ethical suggestions. Mr. Townsend is surely right in calling Mohammed "The great Arabian." But granting all that can be claimed, it remains true that all this has been impotent. However great and pure the initial religious impulse of the ethnic faiths, or the impulses of their great awakenings or historic reshapings, the practical life of their adherents drifts further and further away from their theoretic ideals. And there is in these religions no power of self-purification. Their golden age is behind them, never to reappear.

Christianity, on the other hand, has the power of self-renovation. Again and again the ideals have become obscured, only to burst forth again in greater clearness and power. And never has the gulf between

the actual life of Christians and the principles of Christianity been as narrow as to-day. There is enough that is unsatisfactory in the life of Christian peoples and inadequate in our apprehension of the Christian faith; but we understand it better now than ever, and we draw nearer to it in our practise. And we move on toward our golden age, still to come.

This is one reason why Christianity is the only religion of progress. All the peoples who are beyond its pale are stationary or retrogressive. All the progress of the world is either in Christian lands or where Christianity extends its influence. It is inaccurate to attribute this movement to race, for within the same race the Christian element awakens to life, breaks through its restraints, and moves, while the non-Christian element remains stagnant and dead.

And Christianity, the only religion which begets progress, is the only religion which can live with progress. All the theoretical defense of the non-Christian religions is wasted. The relentless movement of destiny is crushing them out. As Griffith Jones says, with true discernment, in "The Ascent Through Christ": "The nations called Christian are everywhere pressing hard upon all other nations. Western civilization in all directions is disintegrating both the customs of savage nations and the more stable civilization of the East, and it is everywhere being shown that in this general break-up of old and effete orders there is an imminent peril. For where our civilization penetrates without our religion it is invariably disastrous in its effects. It never fails to destroy the confidence of subject races in their own creeds and customs, without furnishing anything in place of their sanctions and restraints. The result is everywhere to be seen in the way in which heathen nations neglect our virtues and emulate our vices. The advice sometimes given to the missionary, therefore, to leave the people to whom he ministers to their simpler faith, is beside the mark. These faiths are inevitably going; soon they will be gone; and the question presses: What then? If history proves anything, it proves that a nation without a faith is a doomed nation; that it can not hold together; that it inevitably decays and dies. From this point of view alone, then, there is a tremendous responsibility laid upon us. The impact of our civilization is breaking up the fabric and undermining the foundations of the ethnic religions. Without religion of some sort nations must perish. Therefore, we must see to it that we give something in the place of what we take away, and that something must be the Christian faith or it will be nothing."

And the profound reason for this radical difference between Christianity and the ethnic religions is found in the unfolding of a divine life in man. They are codes, methods, opinions, institutions. Christianity is not merely a better code, method, opinion, institution. It is Christ, the divine Lord moving in history and human hearts.

And missions are not an offer of some superior thing, but of the one inflowing of divine life. "I believe," said Mrs. Bishop, at the twenty-first anniversary of the Oxford Mission to Calcutta, "and this belief has been forced upon me in spite of a very great indifference to missions with which I started on my journey, that England can offer to these races nothing that will bless and change their lives and affect them for lasting good, except an historical Christ, a reigning Christ—an object not only of worship, but an object of love." Yes, and not an object of love only, but a fountain of life as well.

The Attitude of Christians to Other Religions

6. What, then, ought the attitude of Christians to be toward the non-Christian religions? In the first place, it goes without saying that they should not be treated with scorn and contempt. There is a great deal in them deserving scorn and contempt. It is not because of what they are that we should treat them and their adherents with kindness and pity. It is because we are Christians. In the second place, it ought not to need to be said that the ethnic religions should not be treated with silly and ignorant sentimentalism, or with foolish and utterly indiscriminating tolerance. They should be treated just as we ask to have Christianity treated—with absolute justice. We do not ask any favor for Christianity. We challenge men to find a flaw in it or to point out any evil. There is no right way to judge other religions save to seek fearlessly and relentlessly for the exact truth about them. The complaint of one writer on comparative religions is wholly unscientific and unjustified: "We judge the ethnic faiths harshly and unjustly, by an over-insistence on their darker aspects, instead of comparing their best with our best." That is special pleading of an immoral sort. We ought to compare other religions and Christianity in detail and exhaustively, leaving nothing out. It is absurd to throw out the despicable elements of other religions, and compare the residue with Christianity. The comparison should be of like with like, evil with evil, good with good, influence with influence. The Vedas should not be compared with morality in the Red Light District. The Red Light District is not Christianity. Compare the Hindus with the Americans if you will, but compare the Vedas with the Old Testament and Krishna with Christ. Compare without favor. The truth is the supreme thing.

Some hold that while Christianity is superior to the other religions, yet each has its contribution to make to the great world religion. One of the officially declared objects of the Chicago Parliament of Religions in 1893 was "to inquire what light each religion has offered or may afford to the other religions of the world." Dr. Miller, of Madras, set forth this view in a lecture that created great discussion at the time, just before he left India in 1895. "India has her ideal,"

he said, "and whatever be the weeds which hinder its bringing forth fruit unto perfection, it is an ideal of which the world has need." This ideal he defined as "the omnipenctrativeness of God and the unitedness and solidarity of men." Now this view that Christianity is not the final and complete religion is here and now explicitly and unhesitatingly contradicted. No religion can supply it with anything it lacks. Christians may be enabled to understand better what their own religion contains by being forced to discover in it what other peoples and nations require, which has as yet been undiscovered or only partially appreciated by us. But the Christian religion is complete and needs nothing from any other. It holds all ideals needed by all men. In opposing the establishment of a chair at Berlin for the study of comparative religion, and in declaring himself as opposed to the study itself, Harnack was too harsh and narrow; but there is a vast deal more to be said in favor of his attitude than of that of the others just quoted. His reasons, as the correspondent gives them, were: (1) "There is only one religion, which was revealed from God. Mohammedanism, Confucianism, Buddhism, Judaism, Brahmanism, and other so-called religions are the inventions of men. One has come down from heaven; the others are of the earth, earthy. One is a divine revelation from the Creator of the universe, the others are moral philosophy. (2) The theological department of the university was established by the government to train men for the ministry. The Bible, the inspired word of God, is the only necessary text-book. It contains enough of truth and knowledge to employ students during their lifetime, and it would be better for them to stick to it rather than waste their strength and time in the study of other creeds which can be of no use whatever to them. (3) If theologians or students have curiosity to know what has been taught by impostors and the inventors of false religions, they can do so in connection with the department of history or philosophy." It is not necessary to be violent or bigoted, but on the other hand it is possible to be too complaisant and complimentary.

A distinction should be drawn in considering our attitude toward the non-Christian religions, between the relations of individuals meeting as individuals, and the relations of religions officially and representatively. In the first case all misunderstanding can easily be avoided. The purpose of the Christian is to commend his religion to his brother, to persuade him of its truth, to lead him to accept it. In the latter case the purpose is conference, with recognition involved and the offer of equality. It is well-nigh impossible to carry this through without strengthening the advocate and representative in his position. This was the issue of the Parliament of Religions. Among its objects were these: (1) "To bring together in conference, for the first time in history, the leading representatives of the great historic

religions of the world. (2) To show to men, in the most impressive way, what and how many important truths the various religions hold and teach in common. (3) To promote and deepen the spirit of true brotherhood among the religions of the world, through friendly conference and mutual good understanding, while not seeking to foster the temper of indifferentism, and not striving to achieve any formal and outward unity. (4) To set forth, by those most competent to speak, what are deemed the important distinctive truths held and taught by each religion, and by the various chief branches of Christendom." The consequence in America was to stimulate the study of the other religions for good and also for evil, but abroad its influence was distinctly stiffening to the non-Christian religions, so far as they were touched at all. Thus Baurin Yatsu Buchi and Shaku Soyen, two of the Buddhist delegates from Japan, on returning, reported in Yokohama their impression as follows:

> The Parliament was called because the Western nations have come to realize the weakness and folly of Christianity, and they really wished to hear from us of our religion and to learn what the best religion is. During the meetings one very wealthy man from New York became a convert to Buddhism, and was initiated into its rites; he is a man of great influence and his conversion may be said to mean more than the conversion of ten thousand ordinary men; so we may say truthfully that we made ten thousand converts at that meeting. The great majority of Christians drink and commit various gross sins, and live very dissolute lives, altho it is a very common belief and serves as a social adornment. Its lack of power proves its weakness. The meetings showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that Americans and other Western peoples had lost their faith in Christianity, and were ready to accept the teachings of our superior religion.

It would not be worth while to dig up this ancient history if it were not such an excellent illustration of the effect of the attitude of concealment of distinctions and the abatement by Christianity of its essential claims. Every man who has tried to persuade other men upon any issue knows that while a starting-point of common agreement is always necessary, it is equally necessary at once to move on from this to the points of difference upon which conviction is sought. And the peril among simple and ignorant people always is that the initial acknowledgment of common truth will be made a justification of adhering to old opinion, and that further persuasion will be in vain. As a matter of fact, people are won not by admitting that what they have is quite sufficient, but by proving that it is not. It is the most natural thing in the world that Dr. Miller's position should result in few conversions. What is there to be converted to? We are not offering to the heathen world simply a rearrangement or clarification of ideas which it has already. We are offering it salvation through Christ, the Savior. And their own religions are absolutely barren of that conception. We need to remind ourselves often of what Bishop Gore called "the duty of right intolerance in these days when there

is such a tendency to break down moral distinctions and throw over everything the mantle of an invertebrate charity."

It is said that St. Paul indicated to us, in his speech at Athens, the right attitude of Christianity toward the non-Christian religions. But that speech was a failure. As soon as he got to Christianity, he was silenced, and while some followed him, no church of Athens grew up behind him. And he never made this mistake again. As Professor Ramsay says: "It would appear that Paul was disappointed and perhaps disillusioned by his experience at Athens. He felt that he had gone at last as far as was right in the way of presenting his doctrine in a form suited to the current philosophy, and the result has been little more than naught. When he went on from Athens to Corinth, he no longer spoke in the philosophic style. In replying afterward to the unfavorable comparison between his preaching and the more philosophical style of Apollos, he told the Corinthians that, when he came among them, he 'determined not to know anything save Jesus Christ, and Him crucified' (I. Cor. ii : 2); and nowhere throughout his writings is he so hard on the wise, the philosophers, and the dialecticians, as when he defends the way in which he presented Christianity at Corinth." To discover St. Paul's attitude toward heathenism, read the first chapters of the Epistle to the Romans. That is comparative religion with a judgment of thunder against the whole world. If it seems harsh, let us read Isaiah's condemnation of idolatry (Isaiah xliv : 10–17) and the solemn intolerance of the apostle of love (II. John 7, 9, 10).

If the contentions here set forth are valid, it follows that the missionary obligation rests on principles which are incontrovertible. Christians have the one true religion. They are bound to propagate it. In doing this, they are making known to the world the only salvation. For "the offer of Christ to sinful men wherever they can be found is not the offer of an alternative religion to them, in the sense in which Hinduism and Taoism and Confucianism are religions. It is the offer to men of *the secret of life*, of something that will cleanse them from all that hinders and defeats their spiritual natures, of something that will enable them to realize their true selves, and become men in the true and full sense of the word. We do our Master little honor when we place Him among a group of teachers competing for the acceptance of men. He is not one of many founders of religions. He is the source and fountain of all, in so far as they have caught a prophetic glimpse of His truth, and anticipated something of His spirit, and given a scattered hint here and there of His secret. He is the truth, the type, the saving grace of which they faintly and vaguely dreamed; the desire of all nations, the crown and essence of humanity; the Savior of the world, who by the loftiness of His teaching, the beauty of His character, the sufficiency of His atoning sacrifice, is able to save to the uttermost all who will come to Him and trust in Him."

CHRISTIAN LITERATURE FOR INDIA

BY REV. J. P. JONES, D.D., PASUMALAI, INDIA
Missionary of American Board, Madura, India, 1878–

In the progress of missionary work in India its many departments have found varying degrees of relative importance. In the first stages of missionary effort evangelistic work was supreme. As the mission grew, pastoral work and superintendence developed in importance. Then the educational department gradually developed into large proportions. After this the creation and dissemination of literature found its place of helpfulness and increasing usefulness. At present, education, in its various branches, finds largest emphasis among the missions of India. And rightly so. But every year reveals the increasing importance of Christian literature as a department of missionary work in that land. I am confident that the day is not far hence when this department shall reach a position of paramount importance in the Christianizing of that land. And it is well that the Christian Church realizes this fact and prepares itself to meet the situation wisely and successfully.

Several facts point to the need and importance of developing this department of missionary labor in India, and of giving it the largest emphasis.

In that land there are fifteen million readers to-day. And there are one million youths who are sent forth annually from the institutions of the land with an ability to read, some in English, but most in their vernaculars, and with an eagerness to seize upon and peruse anything that we may send forth from our mission presses. In the Tamil language alone there are two hundred and sixty thousand Protestant Christians; and of these more than fifty thousand can read; and they furnish a splendid constituency for the missionary writer. And gathered around every reading Christian there are ten non-Christians who have the ability and eagerness to read and study any Christian book or tract which we may present. These people have few, if any, books of their own; so that they are ever ready to read and enjoy our printed pages.

The books which the Hindus have published in their vernaculars, and which alone are accessible to the people, are low in their tone and debasing in their morality, even when they are not anti-Christian and infidel in their aim and spirit. There is great need that we supplant the unworthy, trivial, obscene books which find currency among the natives, by a wholesome, pure, and elevating Christian literature. The minds of the people of that land are poisoned, beyond anything that we realize, by that debasing literature which is the product of their own faith and legends.

The enemies of our faith are active in India. Anti-Christian and infidel literature is scattered broadcast over that land. Bradlaugh, the high-priest, and Ingersoll, the prophet, of unbelief, are known all over India. Their base and slanderous attacks upon our faith are there not only known in English, but they are translated into many of the vernaculars of the land. I have seen extensive quotations from Ingersoll's "Mistakes of Moses," printed in tract form and scattered among the people in remote villages in South India. Many of the people of that land learn of Christianity only through these translated diatribes of Western infidels.

We must meet such writings by a healthy, vigorous, Christian literature. We must pour forth from our presses a flood of tracts and booklets which will present to the people, in an attractive form and in their own languages, the saving truths and the transcendent facts and blessings of our faith. We must not allow the Western rationalist and unbeliever to preempt this great territory.

The people to-day, as never before, are in the mood of interrogation. They are inquiring both as to whether their own decaying faith is true; their confidence in it has waned; their growing intelligence rebels against many of its aspects. They are also anxious to know whether these many objections to Christianity which have been brought to them from the West are reliable and true; whether Christianity is the base and delusive thing which its enemies proclaim it to be. In these and many other respects their attitude is one of inquiry. They seek from the Christian teacher and writer a solvent to their doubt. They ask him for a reason for the faith which is in him; they desire not only a Christian defense, but also a positive and an uplifting presentation of the doctrines of our religion. Specially are they inquiring concerning Christ, His teachings and His work. The growing thirst of that people to know more about our blessed Lord is something unprecedented. All this inquiry, ignorance, and opposition must be met by a multiplying literature which is fresh, vigorous, impressive, and captivating. It must be written in the vernaculars as well as in English. It must be presented in an Oriental form; it must have that picturesqueness, imagery, and style which will appeal to the people and take possession of their thoughts.

The growing Christian community also has increasing claims upon us. The vernacular literature of that land must meet the spiritual needs of the Christian Church. Our Christian literature there is sadly wanting in devotional and other books suited to train the people in spiritual culture. We need also text-books for religious instruction in our institutions of learning, and for the best training of mission agents of different grades. The barrenness of our vernacular literature, in these respects, is great and very sad.

There are forty-one presses and publishing houses connected with

the Protestant missions of that country. The extent of the work done by these may be somewhat measured by the fact that about two thousand men are employed in these press establishments alone. This is a large force of men to utilize merely in the mechanical work of producing the literature of to-day.

From these presses are sent forth 200,000,000 pages annually to bless and enlighten the land. We see what beneficent work the Bible Society has accomplished for that people in that it has produced, during the last century, seventy-six translations of God's work, in whole or in part, in fifty-two languages and dialects of the country. And thus millions of copies of the Bible have been sent forth upon their errand of light to all parts of the land.

There are eighteen Christian Tract and Book Societies which are prosecuting their vigorous work in all parts of the peninsula. The Madras Tract Society alone has issued forty million publications during its history. The Christian Literature Society publishes in eighteen languages nearly sixty million copies of books and tracts annually. Who can tell the amount of good which is thus being done by these societies?

The Christian periodical literature of India is also worthy of note. One hundred and forty-seven Christian newspapers and magazines, each one having an average circulation of one thousand copies, are published by the Protestant missions of India. Of these twenty-four are weeklies, eighty-one monthlies, eleven semi-monthlies, and fourteen quarterlies. This is certainly, in many ways, a most interesting showing, and represents an immense power in the promulgation of Christian truth and in the development of Christian life in that land. It is true that much of this literature is not first-class, and that many of these magazines might profitably be united. But, both in the cultivation of intelligence, interest, and an *esprit de corps* among the Christians and in the dissemination of Christian truth among non-Christians, these periodicals are doing a valuable work.

Looking generally at the Christian literature of the land, we may ask, What is its character? In some respects it may be said to be worthy. It is certainly serious in its tone, and, on the whole, true to the teaching and spirit of our faith. On the other hand, it is wanting in ability, freshness, variety, and wise adaptation. It is too largely composed of translations from Western works. In the writings of missionaries we rarely see originality and adaptability combined. Many may write with clearness and with certain power; but they do not present the truth in that form which appeals strongly to the Oriental mind and which is well calculated to move him and to lead him to a higher life.

And so far as native Christians are concerned, our missions have produced very few original writers. They also are, in the main, trans-

lators, or they may write second or third rate productions of a devotional or of a historic kind.

Observing this serious defect, the Madras Missionary Conference passed unanimously a series of resolutions, the first of which is in these words: "This Conference is of opinion that the production of literature should be regarded as an essential part of missionary activity in India, coordinated with other departments of work." This resolution is prefaced with the following confession: "While the importance of Christian literature has always been admitted in theory, in fact it has not been maintained as a coordinate department of missionary effort. The setting apart of men for literary work has been quite exceptional; and even when such appointments have been made they have been the first to be disturbed when the necessity for retrenchment has arisen. It has therefore come about that this department has been relegated to a position of inferiority, with the result that its work has been desultory and ineffective."

This confession is based upon facts such as should be seriously considered both by missionary societies and Indian missions. While our Protestant missions in India have, at present, eighty missionaries, men and women, among the best equipped, mentally and educationally, upon the field, who are giving themselves entirely to the educational work, how many are devoting their whole time to the creation of a Christian literature in India? After careful examination I find that only three missionaries have been set apart for this work by the missions of Great Britain. And what is America doing? She has not one representative in India at the present time, so far as I can find, who is devoting his whole time to this most important part of her work. It is right and eminently wise that eighty well-equipped workers should be given to the educational training of the young. It is an exceedingly important and a most fruitful work. In abiding results there is hardly anything superior to the educational department in connection with missionary effort. But why should this no less important—yea, more widely influential and more permanently potential—department of literary work be so seriously neglected and so inadequately conducted in that great land of ancient culture and of present awakened thought and revived literary ambition? It really seems inexplicable, and is a most marked evidence of our Protestant inability to realize fully the situation and to enter wisely into the highest opportunity of the day. For several years Dr. Murdoch, the Nestor of Christian literature for India, has sought, after more than half a century of work, for some suitable man to succeed him as Secretary of the Tract and Christian Literature Societies, and as the organizer of literary effort in that land. But he has only just now found the right man.

In one of his statistical tables he illustrates either the indifference or the inability of missionaries to help in this work of creating a Chris-

tian literature, by referring to one area in which there were a hundred thousand native Christians. During the year 1898, out of the one hundred and ninety-seven American and European missionaries in that area, only one offered to his two societies a manuscript for publication. The reason given by these men and women for not writing more would doubtless be that they had no time, that they were so pressed by other duties as to find no opportunity, even if they had a taste, for such literary work. So much the more reason, then, why missionaries should be given to this work—that they might devote all their time and strength to it and thus produce something which would be both worthy and pervasive and abiding in its influence.

We choose our best men and women to devote their whole time in teaching comparatively few youths in our schools. Others we gladly assign to the work of preaching the Gospel to the unevangelized. Still many others are given to superintendence and to administration. And yet I doubt whether, at present, any one of these departments can compare with literature in its importance, in the extent of its influence, and in the permanence of its power in India's conversion.

And why, again, should wide-awake America, which is so quick to realize, and to enter into, the best open doors of opportunity—why should she be the last one to enter upon this work of creating and developing a Christian literature for that land? In other directions she is the most strenuous and progressive; in this alone she is the most backward of the six nations that are at work in that land.

Another equally suggestive fact is that which shows the Methodists and the Wesleyans, whose genius is mainly for evangelistic work, taking, to-day, the lead in literary work among Protestant missions in India, while Congregationalists and other denominations, more famed for their culture and literary acumen in the West, are willing to take the second place in this great race of literary effort in India. In all the years of its noble work in India the missions of the American Board, to which I have the honor to belong, have been wofully neglectful and sadly wanting in this one department in which one would have expected them to excel. I know of no missionaries, in all the history of that oldest society, given entirely to literary work in that land.

Of equal importance with the work of creating and publishing a Christian literature is that of disseminating the same. It is of little use to create even the best literature unless organized and persistent effort is made by the missions to circulate it. Missions differ very much in the amount of thought and effort which they put into this work. Even the missions that do most in this line can certainly do a great deal more, both with the largest profit to their people and with most abundant result in their work for non-Christians. Many missions are grievously backward in this matter. In the area above referred to the Madras Tract Society ledger reveals the fact that, dur-

ing 1898, only fifty-six missionaries bought any *vernacular* literature, while one hundred and forty-one made *no purchase whatever*. And even where gratuitous supply of evangelistic leaflets was offered, post-free, to any missionary, only eighty-six accepted the offer; one hundred and forty-one did not apply. Only two-thirds of the mission stations of that area sought and received supplies of these most valuable leaflets.

This only illustrates the fact that missions have not yet roused themselves to this large opportunity for spreading Christian intelligence and for sowing broadcast the seed which is the Word of God.

Even the circulation of the Scriptures in the Madras Presidency cost much more than their publication. That society in 1898 spent Rs. 11,464 (about $3,500) in order to circulate 51,367 copies of the Scriptures, for which it realized in sales only Rs. 2,337—about one-fifth of the cost of sale.

All this tends to show that in the circulation of our literature, no less than in its production, we greatly need a revival of interest and of effort. The first thing to do is to bring our missionaries and missions, in some way or other, to realize the greatness and the urgency of the opportunity which is presented to them at this present time, through Christian literature, among the teeming millions of that land. There is no excuse to-day for the ignorance and culpable negligence manifested on all sides in this most important matter. If we despise this day of great opportunity in this increasingly important department of work, it will not only handicap us seriously in other departments, it will also delay considerably the coming of the great day to which we all look with so much eagerness, and for which we, in all other respects, labor so diligently and so judiciously—the day of the ultimate triumph of the kingdom of our Lord and Savior in that great land of the Vedas.

SOME FILIPINO CHARACTERISTICS

BY REV. ARTHUR J. BROWN, D.D.*
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Eight millions of people on the other side of the planet have recently come under the control of the American government. Some of them are partially civilized, many are wholly primitive, and nearly all are heathen with a thin veneer of Romanism of the medieval-Spanish type. They are variously judged. Many soldiers see in the Filipino only an enemy. They chafe under the transfer from absolute military supremacy to the present subordination to civil power. The guerilla warfare which is still being waged in various parts of the islands, notably in Cebu and Samar, has resulted in some

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massacres of our troops so treacherously atrocious that the typical soldier is apt to imagine that every Filipino carries a concealed bolo which he would use if he dared, and that the wisest course would be to give the army a free hand until the natives have learned a wholesome lesson. The Spaniards, however, tried this policy of rigid military rule for three hundred years, and the results can hardly be considered satisfactory. The more natives they shot on the Lunetta the more active and numerous the revolutionists became, until Spanish rule was virtually confined to the garrison towns.

A SPANISH MESTIZO BELLE

Another point of view was illustrated by some of the members of Congress who recently visited the Philippines. This view is common among travelers and globe-trotters. It judges the Filipinos by the standards created by centuries of American and European Christian civilization, and condemns them wholesale because they fall short. But let us be reasonable. How can we expect the Filipinos to immediately trust and love a foreign conqueror after their long and grievous bondage to cruel Spaniards; to be humane and honest under the example of Castilian brutality and duplicity; to be moral when the children of their alleged celibate priests play upon the streets; to be industrious in a land where tropical exuberance easily supplies man's need, where climatic conditions tend to languorous existence, and where the results of thrift, if achieved, would be filched by unscrupulous oppressors? The more I learn of what these people have suffered the greater is my wonder, not that they are not better, but that they are not worse.

They impressed me as naturally intelligent and kindly. Among the delightful memories of my life are receptions in Dumagcute and Manila, where hundreds of well-dressed, pleasant-faced Filipinos bade us welcome with a grace which suggested a far remove from barbarism. Give these people a chance—some decades of fair treatment, of just laws, of American political and educational methods, and of a pure, Protestant faith—and I believe that they will justify the hopes of their well-wishers rather than the sneers of their detractors. Said Señor Felipe Buencamino: "The heart of the Filipino is like his fer-

tile soil, and it will as surely repay cultivation. Sow love and you will reap love. Sow hate and hatred will grow." Said our lamented martyr President: "The Filipinos are a race quick to learn and to profit by knowledge. He would be rash who, with the teaching of contemporaneous history in view, would fix a limit to the degree of culture and advancement yet within the reach of these people if our duty toward them be faithfully performed."

A NATIVE OF MINDANAO

They are not inherently degraded or vicious people. For uncounted centuries their women have been creatures of men, and if they easily yield to the soldier and the priest, it is not so much because of a lascivious disposition as because they have never been taught to have a conscience on the subject or to feel that it was possible for them to resist anything a man may desire. Their Church, which should have inculcated loftier standards, put a premium upon concubinage by refusing to perform the marriage ceremony except for exorbitant fees. I heard of one case where the priest extorted $200, Mexican, from a family in only moderate circumstances. Nor was this an exceptional case. In such circumstances it is not surprising that many couples lived together without wedlock, especially as their religious leaders openly did the same thing.

In his remarkable book on "Social Evolution," Benjamin Kidd reminds us that "the social development which is called Western civilization is not the product of any particular race or people; that it must be regarded as an organic growth, the key to the life history of which is to be found in the study of the ethical movement which extends through it. If we look at the matter in this light, and then call to mind what the histories of the nations and races embraced within the life of this organic development have been; if we reflect how deeply

these peoples have been affected at every point by the movement in question; how profoundly their laws, institutions, mental and moral training, ways of judging conduct, and habits of thought have been influenced for an immense number of generations in the course of the development through which they have passed, we shall at once realize that it would be irrational and foolish to expect that any individuals, or classes, or all the individuals of a single generation, should have the power to free themselves from this influence. We are, all of us, whatever our individual opinions may be concerning this movement, unconsciously influenced by it at every point of our careers and in

A GALA DAY ON THE PUENTA DE SPANA, MANILA

every moment of our lives. We, like our times, are mentally and morally the product of it; we simply have no power to help ourselves. No training, however religious and prolonged, no intellectual effort, however consistent and concentrated, could ever entirely emancipate us from its influence. In the life of the individual the influence of habit, of thought or training, once acquired, can be escaped from only with the greatest difficulty and after the lapse of a long interval of time."

The unwillingness of the Filipino to work is a serious problem in the development of the islands. Rich soil, perpetual summer, and simple wants are not conducive to hard labor. Little toil is necessary

in a land where bananas, cocoanuts, and hemp grow spontaneously, and where sugar-cane, once fairly started, thrives so vigorously that weeds can not compete with it. A few hours' work with a bolo will construct a hut of bamboo, and the leaves of the abundant nipa palm will thatch it. Clothing is an equally simple matter in that soft climate. I repeatedly saw men and children of the lower classes with only a loin cloth, and the latter often arrayed only in the atmosphere, while the women drape themselves tastefully in a pretty home-made cloth of cocoanut fibre. In the cities, however, men in neat white suits and women in silk are common.

In such circumstances, life is taken more easily than by the Scotch-

A WAYSIDE REFRESHMENT BOOTH IN LUZON

man, the Yankee, or the Chinese, who have to contend against a sterner climate and a more unresponsive soil. The American public-school superintendent in Dumaguete spent a fruitless afternoon, during my visit, in an effort to hire a cart to haul a teacher's baggage to a village four miles distant. Scores of carts were idle, but "why should a man go four miles in the sun when it is so much pleasanter to sit in the shade." There are noble forests of excellent building timber on the mountains a day's journey back of Dumaguete, but it is impossible to engage men to cut it, so that we must transport the materials for our Silliman Institute from the lumber-yards of Cebu or Iloilo. At Escalante I found a disgusted contractor who could not induce men to load a lorcha at any price, because they had won enough for their

immediate necessities at the Sunday cock-fight, and they would not work till the money was spent.

A mining engineer, whom I met at Negros, told me that there is an abundance of coal in the Philippines. Large deposits of lignite are known to exist on the islands of Batan, Luzon, Cebu, Mindoro, Masbate, Mindanao, and Negros. But the natives can not be induced to toil in the coal-mine. It is too disagreeable. So the coal has to be imported from Japan and Australia at $24, Mexican, a ton. These are typical cases. The upper classes are too proud to work, and the lower classes see no reason why they should do any more than sufficient to supply their actual wants.

THE BONE PILE IN PACO CEMETERY

The Roman Catholic Church demands rent for burial plots, and for non-payment of this high tax the remains of the dead are cast into this pit

This is the labor question which immediately confronts the American business man who is eager to exploit the Philippines. Resources are here in abundance—rich soil, vast forests, rare woods. But workmen can not be obtained to develop them. These Asiatics have never learned the Anglo-Saxon lesson of labor and thrift. The idea of toiling steadily eight or ten hours a day in the hot sun just for the sake of doing something or getting ahead in life has never occurred to them.

It is useless to bring over white laborers. The American can not do manual labor in this climate. He is the product of a radically different physical environment. The sun here seems to be no hotter than in our summers at home, but it is deadly to the foreigner who continually exposes himself to it. It has a kind of "X-ray" power under which the white man inevitably succumbs in time while the perpetual mildness of the tropics saps the energy and affords no recuperation. The American in the Philippines must always be an employer, an administrator, or a teacher. He should never come expecting to earn his living as a farmer, a mechanic, or a laborer. He

can not stand the climate and he can not compete in wages with natives who, when they do work, accept a scale of pay on which the well-fed and well-clothed American workingman would starve.

The missionary opportunity in the Philippine Islands is magnificent. It is about the only opportunity that can be thus described. I am frequently asked, What is the prospect for America in the Philippines? I can only reply that much depends on what sort of prospect one has in mind. If it is for financial gain, the prospect is small. The material resources of the islands are enormous, but as I have already explained, the Filipino can not be depended upon to develop them, the Americans are not able to perform the necessary labor in such a climate, and the Chinese, who are the only people able and willing to work in the Philippines, are being legislated against by our government. If the inquirer means prospect for anxiety, it is large. In the Philippine Islands America has assumed a considerable part of "the white man's burden," and we must expect that we shall have our full proportion of the trouble which that thankless task involves. If, however, the inquirer means prospect for doing good, it is unparalleled in the history of our country. Here is a great population which needs and is ready to receive vital spiritual faith, which needs and is ready to receive our American principles of society and government. Our plain duty, therefore, is not to exploit the Filipinos for selfish ends, but to try to help them. If we undertake our duty in the right spirit, we may be the means of bringing to them untold blessings. Urgent as is the governmental work which must be done, the missionary work is more urgent still, for the Gospel of Christ alone can give to these people those qualities which will fit them for this life as well as for that which is to come.

WILHELM THOMAS, THE APOSTLE OF NIAS

BY B. HITJER, LONDON, ENGLAND

This veteran missionary of the Rhenish Society, who died at his post on the island of Nias, in the year 1900, was especially gifted for his calling. He was one of those pioneers to whose prudence, energy, perseverance, and devotion the missionary cause owes so much.

Wilhelm was converted at the age of nineteen, and felt at an early period a strong desire to become a missionary. After having prepared at the Barmen Training College, he was sent out to Nias in 1871. The work on that island was as yet in its infancy. A few stations existed on the coast, but all efforts to penetrate into the interior had been fruitless, and the ground appeared to be utterly barren. Two years after his arrival Mr. Thomas gathered the first harvest in the baptism of twenty-five converts. Meanwhile he had ventured into the interior,

and had succeeded in establishing a station at Ombolata, where he labored strenuously for ten years. He found the natives most importunate beggars, with no desire to listen to the Gospel, nor to send their children to school. They even wanted to be paid for their attendance at worship.

The outbreak of an epidemic of smallpox became the occasion for a change in their attitude. When this scourge made its appearance the people fled panic-stricken, and left the sick and dying to their fate; but Mr. Thomas was indefatigable in his attendance and in supplying the patients with medicine and food. He had the joy of seeing many recover under his care, and of hearing the people confess: "The teacher's God is strong." Sacrifices to heathen deities were suspended and enchantments were only practised in secret. A spirit of inquiry was aroused, and the missionary found that he had gained, through his self-sacrificing service, a position of such respect and authority that, in spite of the chief's opposition, a catechumen class was formed. In 1875 he had the joy of baptizing his first six converts, and these became the nucleus of a little church, from which many able assistants have been sent out.

His labors were enormous, for apart from his preaching he had to attend to the instruction of old and young, to nurse the sick, and to undertake fatiguing journeys, while his nights were devoted to literary work. At last the heavy strain broke down his vigorous constitution, and a change of climate became necessary. So he decided to leave the Ombolata church, which was now well organized, and to try the southern part of the island. This district, while more fruitful and prosperous than the rest, had been hitherto closed against missionaries, and even the Dutch government could hardly maintain her authority there. The information he received from reliable sources showed the south to be a field of great promise, demanding pioneers of tried capacity, a district more advanced in culture than the neighboring Malay tribes, where walled towns were to be found with paved streets and baths and ornamental grounds.

By way of introduction he paid a visit to the chief of Orahiti, the most powerful ruler in those parts, whose imposing palace was built on a steep hill, accessible only by a strong staircase hewn out of the solid rock and surrounded by a high wall. Here the great chief received Mr. Thomas and his companions. He was surrounded by his young warriors, and his demeanor was reserved. With an air of condescension he accepted the proffered presents, but he refused absolutely the request of the missionaries to settle among his people. No doubt he was under the impression that they were agents of the Dutch government. The inferior chiefs along the coast were somewhat more responsive, but their attitude was simply inspired by the hope of getting something out of the white man.

Mr. Thomas ultimately decided to settle at the bay of Telok Dalam, which offered a favorable situation for his mission, but various delays intervened before he could effect his removal. This period was utilized by him for preparing his plans and getting ready the timber for his new house. In March, 1883, he bade farewell to the church at Ombolata, consisting of a little over two hundred members, who had endeared themselves to him and had learned to look upon him as their father. Nor was the success of his work confined to the prosperity of the church. Three of the surrounding villages were ruled by Christian chiefs, and there was a general improvement in the moral tone of the community, in spite of persistent opposition on the part of the principal chief, who was under Mohammedan influence.

On arriving at Telok Dalam, he was received in a friendly manner by the chief, but the motive for this friendliness soon became apparent. He hoped that the missionaries would follow the example of government officials and strengthen his own authority, which had begun to decline; and when he found the newcomers on a pleasant footing with neighboring chiefs, with whom he was at enmity, he resented it, threw difficulties in their way, and showed himself generally capricious and treacherous. He fleeced them whenever he could, raised the prices of building material, of food, of labor, and even imposed a ship tax upon the mission vessel. The importunity and greed of his people were at times almost unbearable. Promises and agreements were not kept, and every concession involved an inordinate amount of palaver. In addition to these vexations there were domestic troubles. Mr. Thomas and his family were attacked by fever, to which his little girl fell a victim, and in consequence of which his wife had to be invalided home.

The warlike and hot-tempered character of the tribes, in the midst of which they lived, necessitated the greatest prudence, and the precarious nature of their position was forcibly brought home to him by the following incident. Two natives of high rank had been on a visit to the station and desired to inspect the mission vessel, just then anchoring in the bay. On returning, the boat met with an accident, and the two visitors were drowned, whereupon their relatives demanded the surrender of the boatmen as the price of blood. When the missionaries refused to comply they were threatened with death and their station with destruction; for a time they had to watch day and night against a sudden attack, but just when a battle seemed imminent a Dutch official providentially intervened and succeeded in settling the dispute.

Another trial of faith was in store. The extension of the work had led to the appointment of another colleague, from whom great things were anticipated; but fever seized him soon after his arrival, and he went raving mad, finding his grave in the solitude of the forest.

Meanwhile fresh conflicts broke out between their own chief and his neighbors. He was in the habit of harboring runaway slaves and criminals from other tribes, and on that account lived on bad terms with most of those around him. Mr. Thomas was regarded by the other side as an enchanter protecting an unpopular chief, and on various occasions his life was in great danger. That year (1885) was a time of prolonged extremity, accompanied by devastation of fields, famine, robberies, prevalent sickness, and general distress.

In the spring of the next year a sanguinary battle was fought, in which the neighboring tribe was defeated with great loss—a result which exposed our missionary to greater danger than ever, the former accusations of witchcraft and unfair guidance being clamorously revived against him. Desperate attempts were made upon his life, but at this crisis two Dutch war sloops made their appearance in the bay, hoping to overawe the combatants and proffering mediation. The defeated chiefs peremptorily rejected the offer, and continued to clamor for revenge upon the missionaries. The only course open to Mr. Thomas and his colleague was to take refuge on one of the war sloops, and to withdraw to his old station, after three most trying and to all appearance fruitless years.

Soon came another call for service. A mission was to be commenced in the German Protectorate of New Guinea, and Mr. Thomas was selected to reconnoiter the new field. Leaving Nias in December, 1885, he arrived at his destination (Kaiser Wilhemsland) in the following spring, and started at once on a tour of investigation along the coast and in the interior, with the result that a suitable station was found at Astrolabe Bay, and was speedily occupied by brethren of the Rhenish Missionary Society. But the severe strain of the last years had undermined his health, and a severe illness which seized him necessitated his return home on furlough.

After a rest of two years, during which his health had been thoroughly reestablished, he went out again to Nias. He devoted the last ten years of his life to the formation and development of a new station at Gumbu Humene (about nine miles distant from the first station occupied by him in 1872), which he had long planned. Various epidemics which afflicted the people, and which he was able skilfully to deal with, prepared the way for his message, and he could speedily commence a promising catechumen class, which became the nucleus of a strong church. Under his care this church developed into the largest of the Rhenish mission stations at Nias, consisting of one thousand three hundred members. A loan bank and a coffee plantation under his guidance were among the useful adjuncts to this work, and proved of great benefit to the people. His school and training class prepared some excellent assistants for the work.

Out of the midst of his varied activities he has now been called home, having labored abundantly in the service of the Master for nigh thirty years—a true pioneer of the Gospel.

NOTE.—Recent accounts confirm that there is a remarkable movement toward Christianity in the island, and that whole villages are ready to forsake their idolatry and to attend catechumen classes, one report speaking of eight hundred catechumens under instruction. More workers are sorely needed.

MEMORIAL HOSPITALS IN THE ORIENT

BY MRS. J. T. GRACEY, ROCHESTER, N. Y.

The hospitals and dispensaries erected throughout the Oriental world are centers not alone for the healing of disease, bringing health and comfort to the suffering, but centers for dispensing spiritual healing. Many of these have been built as memorials; and what more tender or loving memorial could be erected? Some years ago a good woman in Edinburgh, Scotland, conceived the idea of building a memorial to the Earl of Beaconsfield, better known as Disraeli. She wanted some kind of an institution that would benefit the Jewish kindred of the distinguished English premier. After she had collected a considerable amount of money, some of her friends, knowing how urgently a mission hospital was needed in Smyrna, Asiatic Turkey, who were admirers of Disraeli, and greatly interested in the evangelization of the Jews, thought the greatest blessing would come to the people both physically and spiritually by the erection of a hospital and dispensary, so that to-day the Beaconsfield hospital is one of the most popular and thoroughly equipped institutions of that eastern section, and for fifteen years it has been a great Christian center. Connected with it is a training institute for nurses, where Jewish girls are being instructed and prepared for service.

In December last, in the city of Kiu Kiang, Central China, was formally opened the Elizabeth Skelton Danforth Hospital, the gift of Dr. Danforth, of Chicago, in memory of his wife, prominent in the Methodist Episcopal Church. The occasion was a notable one, for there were present a number of Chinese ladies, whose rich costumes showed the official rank or wealth of husbands and fathers.

The chentai, taotai, prefect, assistant prefect, and magistrate added official dignity to the occasion. The British consul gave an address, to which the American vice-consul of Nanking made a response. This hospital is most admirably planned, and has all modern improvements. Two Chinese women, educated at Ann Arbor, are the physicians in charge, and patients come to them not only locally, but from different provinces. Over eight thousand patients have been treated here within the last year.

Another form of memorial is the scholarship fund. Lady Curzon, wife of the Governor-General of India, has founded a memorial to her late majesty, the Queen-Empress Victoria, called the Victoria Memorial Scholarship Fund. She has had the cooperation of the women of India, both European and native. The training of India women as physicians and skilled midwives was one in which the queen had shown a great interest, and no form of memorial seemed to be more appropriate than that which had as its sole object the amelioration of suffering India women and children. More than half a million dollars has been contributed from almost every part of India. It is the pur-

pose of the committee having the maturing of the plans that each locality contributing shall have some advantage of training nurses at local centers. A very encouraging start has been made, and this new departure has in it untold possibilities for India's women.

At Vellore, India, in the Arcot Mission, is located the Mary Taber Schell Hospital, for which the land, building, and equipment were donated by the late Robert Schell, of New York, in memory of his wife; but the Reformed Church in America is responsible for its maintenance.

The Mary S. Ackerman Hoyt Memorial Hospital at Jhansi, India, is a new and commodious building. Miss S. D. Doremus, of New York, who for many years has been corresponding secretary of the Woman's Union Missionary Society, and who has been visiting the missions of that society the past year, writes: "Not only did I look at this beautiful building with interest all my own, but as I caught sight of the large and familiar inscription, 'Woman's Union Missionary Society of America' on the gateway, I was seeing everything with the eyes of all the friends at home interested in this branch of our work." Beautifully located, enclosed by high stone walls, adorned by graceful tropical foliage and a grassy lawn, its broad verandas with blooming plants, "all seemed to do honor to the memory of one whose name stands out in conspicuous letters over the entrance."

The Margaret Williamson Hospital, located in Shanghai, China, a memorial of Mrs. Williamson, of Brooklyn, was founded in 1885, and has had a most remarkable history of uninterrupted success both in its medical and evangelistic character. Dr. Reifsnyder has been connected with it from the beginning, and her reputation is not confined to Shanghai. She has conducted some remarkable operations which have been subjects of praise and illustration in the books and papers of the Chinese. This hospital has received in these years about two hundred and fifty thousand individual patients. This is the property of the Woman's Union Missionary Society of America.

The William Gamble Memorial Hospital is located at Chung-king, Western China. This is the property of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, and is the gift of Mrs. Fannie Nast Gamble, of Cincinnati, as a memorial to her husband. It is a commanding structure, of more foreign than Chinese architecture. It was formally dedicated February 22d. Many distinguished persons were present, and addresses were delivered by the Governor of Eastern Si-chuen, the Taotai of Chung-king, and others. This hospital has all modern improvements, and careful attention has been given to light, ventilation, and drainage, the latter a very important matter in China. These are the only foreign buildings in West China used exclusively for women, and constitute the largest and best-equipped hospital for women in the Yangtsi Valley, outside of Shanghai. Bishop Moore has recently visited Chung-king and thoroughly inspected the hospital and is enthusiastic over it. He says we at home can scarcely comprehend the difficulties of erecting such a building, as the building material has to be brought up three hundred feet from the river on the backs of men, women, and children.

These are only a few of these noble memorial charities which are now scattered all over the Oriental world, serving as most valuable adjuncts to mission work. Through these agencies hundreds and thousands have felt the touch of the Divine healer.

ONE HUNDRED YEARS OF HOME MISSIONS*

BY REV. CHARLES L. THOMPSON, D.D.
Secretary of the Presbyterian Board of Home Missions

In the colonial history of America it is very well known that the Presbyterian influence was not only strong but dominant. So true is this that the historian, George Bancroft, says: "The revolution of 1776, so far as it was affected by religion, was a Presbyterian measure. It was the natural outgrowth of the principles which the Presbyterianism of the Old World planted in her sons, the English Puritans, the Scotch Covenanters, the French Huguenots, the Dutch Calvinists, and the Presbyterians of Ulster." It would be interesting to follow the development of this patriotic and Christian spirit in the early records of our Church. The first presbytery considered this overture: "That the state of the frontier settlements should be taken into consideration and missionaries be sent to them to form them into congregations, ordain elders, administer the sacraments, and direct them to the best measures of obtaining the Gospel ministry regularly among them." Thus the very spirit of evangelization breathed in the very first formal ecclesiastical action taken by our Church in this country.

The names to head the honor roll of our missionary leaders are Nathan Her and Joshua Hart, who were sent out by the Assembly of 1790 on recommendation of the Synod of New York and New Jersey. From that time on, each Assembly gave particular attention to the cause of missions—no other subject occupied them so much. The work of the first missionaries extended as far as Middletown, New York, and to the Oneida Indians around Lake Otsego. In Pennsylvania they visited the Lackawanna Valley. They reported thus early of the number of people who were going into those remote regions with amazing rapidity, and they suggested that another missionary be sent out "that the hopes of the pioneers may be raised and the foundation of Gospel principles may be laid in this extensive and growing country." Ah, how little they knew of the extent of our country or what would be its growth!

It was to be expected that the Church which sent out John Elliot and the Brainerds, to do work among the Indians, would continue that Christlike service. It is, therefore, interesting to observe that the Assembly of 1800 called attention to the need of evangelizing the Indians on the frontiers and of selecting men in the character of catechists who might "instruct the Indians, the black people, and other persons unacquainted with the principles of our holy religion."

At the meeting of the Assembly in 1801 we have the first record of a permanent fund for missionary work. The trustees of the Assembly recommended that the moneys obtained as the result of soliciting contributions for the support of missionaries should be regarded as capital stock, "to be invested in secure and permanent funds for missionary purposes; that the proceeds of it should be employed in propagating the Gospel among the Indians, in instructing the black people, and purchasing pious books to be distributed among the poor, or in maintaining, when the Assembly shall think themselves competent to the object, theological schools, and for such other pious and benevolent purposes as may hereafter be deemed expedient."

* Condensed from *The Presbyterian Banner*.

So far the work of Home Missions may have been said to be systematic, but it was not organized. The Assembly of 1802 has the honor of having organized it by the appointment of a "Permanent Committee on Home Missions," consisting at first of seven members—four clergymen and three laymen. They should gather information relative to missions and missionaries; they should designate places where missionaries should be employed; they should nominate missionaries to the Assembly and generally transact, under the direction of the Assembly, the missionary business. It will be seen that between assemblies this permanent committee had practically the power of a missionary board.

At this time they were beginning to send missionaries to the West as far as the "Mississippi Territory." The beginning of a missionary service that was to tell mightily on the regeneration of the State of Ohio is marked by the action of the Assembly of 1805, in which it is recorded that Mr. James Hoge, a licentiate of the Presbytery of Lexington, served as a missionary for six months in the State of Ohio and the Nachez district. A pretty large commission for one young man—but then he was a large young man. They were also now beginning to progress toward work among the Cherokee Indians in Tennessee. The name of Gideon Blackburn, the home missionary hero of that southwest, appears as one who was employed for two months in missionary service, and $500 was appropriated for an Indian school instituted by him.

The year before the organization of the present Board of Home Missions, viz., in 1815, the appointment of missionaries covered a distance extending from Lake Champlain and the Canadian line on the north and from Long Island and the Delaware River in the east to the Indian Territory in the west, and Kentucky and Tennessee in the south.

The Home Board in its present form was organized in 1816. Its title was, "The Board of Missions, acting under authority of the General Assembly of the Presbyterian Church in the United States." They were authorized to generally conduct the work of home missions in all its phases. After the organization of the Board the work grew rapidly in every direction. The stream of population flowed into the central and western parts of the country.

The progress of missions in the latter half of the century is comparatively recent history. It is an epoch of much missionary heroism that has not yet been written. The materials for it are abundant. How in one generation our Church organized nearly two thousand churches in the states of the plains between the Mississippi River and Rocky Mountains; how schools, colleges, and universities sprang up in the new towns and cities all over that region, bearing an impress of and exercising a Christian influence; and how in the latter part of the last century the tide of population moving toward the Pacific Coast and up along that coast to Alaska, gave opportunity for the going of the pioneer column of the home missionary and the Christian teacher; this is now a familiar story. It constitutes the most encouraging phase of our national expansion. Indeed, without that phase our national expansion had been more than a peril—it had been disastrous.

Our Church at present has over two thousand three hundred missionaries in the field, and about four hundred teachers in mission schools. They are in nearly all the states and territories of the Union. Nearly fourteen hundred of these missionaries are under the care of the board of home missions; the rest are in synods that are doing their own home

mission work. Of the total number of our home missionaries, only two hundred are east of the Mississippi River. One of the most interesting of all our mission fields is that among the mountains of the four states of Kentucky, Tennessee, North Carolina, and West Virginia. We have only about forty missionaries in that region among a population of perhaps two millions, most of whom are Presbyterians by a long inheritance. There are about seven hundred missionaries in what may be called the states of the plains, reaching from the Mississippi River to the foot of the Rocky Mountains. Our Church has more than two thousand church organizations in that region.

The mountain regions of the West, including the ranges of the Rockies and the Nevadas and the valleys between them, furnish, if a less responsive, a scarcely less important missionary field. One hundred and sixty of our missionaries are going up and down those mountain canyons. In the heart of these mountains is the Mormon hierarchy—bold, defiant, aggressive still. It threatens to get political control of the states and territories of the West. Our mission work there in schools and churches is pushing steadily on. On the Pacific Coast we have about two hundred missionaries. There are only a few millions of people there now, but scarce anywhere else in the country are there so many strategic points, or is the general situation, in the light of recent events, so commanding and appealing as along that coast. Our Church went to Alaska soon after it passed under the Stars and Stripes. No other Church has done so much for the natives as has ours. We have twelve stations among them, extending all the way from Saxman, in southeastern Alaska, to Point Barrow.

The remaining new mission ground of our country is in the islands of the sea, and among those by common agreement the Philippines have been assigned to the Foreign Board, and Cuba, Porto Rico, and other islands that may come to us in the Caribbean Sea to the Home Board. Porto Rico was the first field occupied by us. Our missionaries have been there a little less than three years. The results in Cuba and Porto Rico have been remarkable. The churches are rapidly growing, the schools are full of children, and every door of opportunity flung wide open for our advance.

Now for one glance toward the future. To take in the opportunity for Home Mission work with which this century dawns would be a survey stimulating enough to awaken the enthusiasm of the dullest brain. Never in the history of our historic American years have events so accumulated to stir the heart of Christian patriotism as since 1898. What shall we be to ourselves? What shall we be to the nations of the earth? These are questions which come to us with new force. The answer to them very largely is to be found in the work of Christian missions. Whether the gathering of the new populations under our Flag will be a blessing or a curse depends on what education and the Gospel shall do for those people. They are ready to receive them. Weary of the paganism and superstition under which they have lived, they are ready for better things. The Church of Christ has a summons loud enough to call forth all its energies. Will she respond in a measure at all adequate to the needs of the hour so far as Home Mission work is concerned?

The centennial celebration of the Board began on Friday, May 16th, with meetings of the Woman's Board and a reception in the Presby-

terian Building. On Monday afternoon were addresses on "The Past Century," by Dr. Henry C. McCook, of Philadelphia, Dr. Samuel J. Niccolls, of St. Louis, and Dr. Edgar P. Hill, of Portland, Oregon. On Tuesday morning there were addresses by Dr. John Dixon, Dr. Richard S. Holmes, of Pittsburg, and Dr. Eben Cobb, of Elizabeth, N. J. In the afternoon a fellowship meeting brought greetings from sister denominations, and in the evening a grand rally, when four thousand gathered in Carnegie Hall and ten thousand applicants for tickets had to be refused. Dr. D. Stuart Dodge, President of the Home Mission Board, presided, and Dr. van Dyke, the moderator of the assembly, Dr. Thompson, the secretary of the Board, and President Roosevelt delivered addresses. The President spoke in part as follows:

President Roosevelt's Address

It is a pleasure on behalf of the people of the United States to bid you welcome on this hundredth anniversary of the beginning of organized home missionary work by the Presbyterian Church. In one sense, of course, all fervent and earnest church work is a part of home missionary work. Every earnest and zealous believer, every man or woman who is a doer of the Word and not a hearer only, is a life-long missionary in his or her field of labor—a missionary by precept, and by what is a thousandfold more than precept, by practise. Every such believer exerts influence on those within reach, somewhat by word, and infinitely more through the ceaseless yet well-nigh unseen pressure, all the stronger when its exercise is unconscious, of example, of broad, loving, charitable neighborliness.

But to-night we celebrate a hundred years of missionary work done not incidentally, but with set purpose; a hundred years of earnest effort to spread abroad the Gospel, to lay deep the moral foundation upon which true national greatness must rest. The century that has closed has seen the conquest of this continent by our people. To conquer a continent is rough work. All really great work is rough in the doing, tho it may seem smooth enough to those who look back upon it, or who gaze upon it from afar. The roughness is an unavoidable part of the doing of the deed. We need display but scant patience with those who, sitting at ease in their own homes, delight to exercise a querulous and censorious spirit of judgment upon their brethren, who, whatever their shortcomings, are doing strong men's work as they bring the light of civilization into the world's dark places. The criticism of those who live softly, remote from the strife, is of little value; but it would be difficult to overestimate the value of the missionary work of those who go out to share the hardship, and while sharing it, to wage war against the myriad forms of brutality.

It is such missionary work which prevents the pioneers from sinking perilously near the level of the savagery against which they contend. Without it the conquest of this continent would have had little but an animal side. Without it the pioneers' fierce and rude virtues and sombre faults would have been left unlit by the flame of pure and loving aspiration. Without it the life of this country would have been a life of inconceivably hard and barren materialism. Because of it, deep beneath and through the national character, there runs that power of firm adherence to a lofty ideal upon which the safety of the nation will ultimately depend. Honor, thrice honor, to those who for three generations, during the period of this people's great expansion, have seen that the force of the living truth expanded as the nation expanded. They bore the

burden and heat of the day, they toiled obscurely and died unknown, that we might come into a glorious heritage. Let us prove the sincerity of our homage to their faith and their works by the way in which we manfully carry toward completion what under them was so well begun.

WANTED: MISSIONARIES FOR ALASKA*

BY REV. S. HALL YOUNG, D.D.,
Missionary of the Presbyterian Church for Alaska

Alaska calls for men. The mining population of Alaska has kept far in advance of any effort of the Christian Church to supply it with the Gospel. The number of gold-bearing creeks which are worked has doubled each year for the last four years. Up these creeks, and spreading all over Alaska in their search for the hidden treasures, are an eager, enterprising, intelligent, adventurous class of men and women, who form communities in all the regions where their search has proved successful.

First it is the camp with its white tents, its absence of any arrangement, law, or order; then the shanty town of log cabins in the interior and of board shacks on the western coast; then streets, good building blocks, hotels, a municipal government, and most of the comforts of a civilized community. A town may pass through all of these stages in a single year.

The crowning need of all these towns is a moral influence that will regulate, safeguard, and insure life and property. It is the universal testimony of officials and citizens in Alaska that the Christian Church, as well as the court-house and school-house, hospital and reading-room, is essential to the progress and well-being of every one of these towns. For lack of Church activity, California in its early mining days was known as the most lawless part of the globe; and the abounding ungodliness in California to-day is witness to the culpable negligence of the Church at large. The Christian communities of the East had no faith in the permanence of this population of the West, and the same lack of faith prevails concerning Alaska to-day. When we tell of the wonderful growth of population and wealth during the past four years, greater than that of any other part of the United States, and prophesy the constant and vast increase of that wealth and population, we are met with incredulity. I firmly believe that not only will the fishing industries, the gold, silver, copper, lead, platinum, coal and other minerals of Alaska insure a large future population, but that two or three great agricultural states will in time be carved out of that vast territory. The population has within the last four years increased from about four thousand whites to between fifty and sixty thousand, and the rush into the gold-fields this summer will be larger perhaps than in any past year.

Not one-half of this crowd of miners and their families are able to-day to hear the preached Gospel; and yet Alaska is full of intelligent people who have been brought up in Christian communities, and many of them hold their membership in Christian churches in the States. The Presbyterian Church has been the most active denomination in sending the Gospel to this white population, but still it has kept far behind the needs of the territory. The Board of Home Missions needs half a dozen Pres-

* Condensed from *The Evangelist*.

byterian ministers for Alaska immediately, but we have narrowed down our present appeal to three men.

The men we need must have all the qualifications of a successful city pastor, so far as preaching ability and pastoral aptitude are concerned; for they will find their congregations intelligent, critical, and very independent. Besides this, the minister in Alaska should be used to "roughing it," should be able to make a home for himself in the wilderness, to superintend the building of his church, to endure the severe climate of the interior and of the Northwest, to follow the miners in their stampedes, and to share "pot luck" with them—in short, to live the life of a successful miner. He must be free from that most general and soul-filling vice of the North—Gold-lust. He should be resourceful, adaptable, consecrated, willing to endure hardness for the sake of preaching the Gospel to dying men.

I hereby call for such men. Who will go for us? Is it asking too much that some churches should give up their beloved pastors who possess these qualifications, as the churches of Roxborough and Jeannette let Mr. Kirk and Dr. Koonce go three years ago? There are plenty of preachers for the East, but the harvest of Alaska is very white and the laborers very few. We are making history very fast there, and the efforts or the neglect of the next two or three years will practically shape its moral future.

Of course the support of these men must be specially provided by churches or individuals. There are so many new fields calling for laborers and so many old fields needing continued support, that the missionary secretaries are constantly puzzled and distressed by their inability to supply these crying needs. It takes a good deal of money to support a minister in the gold-fields of Alaska. In the newer and farther camps provisions bring at first a dollar a pound, and all the conditions of life are hard. I have known nails to sell for $2.50 a pound, candles for $1.00 apiece, and fresh eggs for $2.00 apiece. We have been paying our ministers in the interior of Alaska $1,700 for married men, and $1,500 for single men. This is equivalent to but a small salary in the States; but over against this large expense of starting these missions, place this fact: that these mining camps, when prosperous, will furnish a good support for their ministers. After six months of struggle and difficulties, I organized the church at Dawson in the spring of 1898. When I visited my old charge last summer, I found them paying my successor, Dr. Grant, of the Canadian Presbyterian Church, $5,000 salary, and they were just building a new church at the cost of $20,000. Besides this, two branch missions up the gold-bearing creeks in that region have already attained self-support, and three other churches in the Yukon district under the Canadian Presbyterian Board are rapidly approaching self-support. Skagway, in our own territory, attained the same goal last spring, and the Presbyterian church of Nome was begun two years ago as self-supporting from the first. In mere dollars and cents the investment in Alaska missions promises large returns. And in human distress relieved, precious lives safeguarded from moral ruin, and souls saved, few fields promise larger returns. These men and this money for Alaska should be given *at once*, for the missionaries should start very soon to the fields in order to reach these distant points in the harvest time of summer.

There are other mission points among the natives that ought to be

opened at once. A gracious revival, the like of which has not been witnessed in any other mission field during the past year, has brought over two hundred and fifty into our native churches of Alaska, and in a number of cases our native converts have in turn become messengers of the Gospel to neighboring tribes. We need consecrated ministers and teachers for these places, or these native Christians, so young in the faith, will, many of them, lapse into the old ways. The time is short, the cry most urgent. Who will respond?

THE PEOPLES OF THE PHILIPPINES*

BY PROF. OTIS T. MASON
Curator of the National Museum, Washington, D. C.

The blood of all mankind flows in the Philippine Islands. There is the most interesting place on earth in which to study the mingling of races. Black, brown, red, yellow, and white are all there, pure or mixed in binary, tenary, and quaternary combinations. In the islands the United States has conquered and annexed more souls than the Western Hemisphere contained at their discovery. The following table gives their distribution:

Luzon and neigboring islands	3,600,000
Mindoro and vicinity	225,000
Visayas Archipelago	2,400,000
Mindanao	600,000
Calamianes and Palawan	72,000
Sulu Islands and Basilan	104,000
Total	7,001,000

Its total area is 300,000 square miles, and the densest population is in Mindanao, sixty-two to the square mile; the smallest in Palawan, five to the square mile; while that of Luzon is thirty-three to the square mile.

Blacks.—There are in the islands native black tribes and Africans. The former are *negritoes* (little negroes), and are locally known as Aitas, from the Malay word *hitam* (black). Similar folk live in the Malay Peninsula under the name of Sakais, and in the Andaman Islands as Mincopies. Some ethnologists say that these negritoes are merely impoverished Papuans, while others hold that they are the modern remnant of a race of pygmies or dwarfs. There are about 10,000 of these savages, averaging only 4 feet 10 inches in height. These are found in small groups away from civilization—in the center of Luzon, in Mindoro, Panay, Negros, and in the northeastern part of Mindanao. They are extremely shy, live a degraded life, and for ages have been Ishmaelites (wanderers). The Aitas clothe themselves in the climate, have few tools, untensils, or arts, and trade by deposit—that is, they place what they have to sell at a spot agreed upon and go away. The next day when they return the goods have been removed and something they crave has been left instead. In political matters they would not know the difference between the Constitution and the Flag, and they pay no tribute to Cæsar. In some few parts of Luzon they are crossed with Tagals, and are agriculturists. In Mindanao there is a powerful tribe called Atas, who may be brown-black, and the same name is given to mixed Vicals and Aitas in southeastern Luzon.

* Condensed from *The Christian Work.*

African blacks in the Philippines are cousins many times removed of those in the United States, descendants of those unfortunate captives who for more than three hundred years were carried by the Spaniards to all their colonies. They form no separate settlements, and their influence on the mass of the population has not been salutary. They make good the saying that the blood of all mankind flows in Filipino veins. An ethnological table of the negro slaves involved in the colonization of the Philippines would show that the "white man's burden" there had representatives from all negroid Africa.

Brown.—There are two kinds of brown peoples in the islands—namely, the Polynesian browns, resembling Hawaiians, and Malayan browns, more plentiful everywhere in the group.

Inasmuch as the population of 7,000,000 is almost wholly Malayan brown, pure or mixed, some care is needed in order to comprehend it. Let it be assumed that the little negroes were in the islands first. F. Blumentritt, the Austrian ethnologist, finds the following brown migrations—that of the head-hunters, 200 B.C.; a second, to which the ancestors of Tagals, Visayas, Vicols, Ilocanos, and other advanced tribes belong, 100–500 A.D., bringing alphabets and literature; and a third, Islamitic, or Moro, from Borneo into the Sulu Islands and Mindanao in the fourteenth and fifteenth centuries, A.D., brought to an end by the Spaniards. To the first migration have been assigned the Igorrotes, Apayaos, and Zambales, and, later, the Catalanganes, Irayas, and Tinguianes, all in Luzon, names frequently occurring in the newspapers.

This long-continued brown migration has been gathering into itself the blood of all other peoples with which it came in contact, giving brown-black, brown-yellow, brown-white, brown-red, and brown-yellow-white as the present result.

Red.—The red, copper-colored, or American type, standing nearest to the brown in the ethnological lists and in biological characters, began to go to the Philippines about the year 1570, and continued their visits during two hundred years or more. These immigrants did not belong to the wild hunting and fishing tribes of North America, but to the more civilized nations of Mexico. There are accounts of small settlements of these Mexican Indians in the Philippines, and collectors, both in Mexico and the islands, are discovering similarities that can be accounted for only by the fact of these interminglings across the Pacific.

Yellow.—The yellow races exist in the archipelago as pure bloods and as mixtures of Chinese, Japanese, Siamese, Cambodians, etc. In the Chinese you obtain Sinite and Mongol; in the Japanese a complex race with a large ingredient from western Asia, as divided stockings, stilted shoes, and many elements of speech attest. Practically all Asia is in the Philippines. It is entirely impossible to set a date for the earliest importation of the yellow element. A long time ago the Chinese anticipated the Portuguese in the discovery and came near forestalling the Spaniards in the possession of the islands. It is certain that the founding of Manila, 1570, and the coming of Mexican and Peruvian silver opened a floodgate of migration from the yellow area which has never closed.

The mixture of the yellow man with the brown woman, and subsequently of the mongrel Spaniard with this compound created the standard population of Luzon and the Visaya Islands. The basis is Malay, but the mercantile and political standing, no less than the culture, comes through Asiatic and European fathers.

White.—The blood of the white man found its way into the Philippines by two methods—stealth and force. Professor Keane and other ethnologists believe that the early brown people, of whom mention has been made, had the blood of the Caucasian in their veins. Their wavy hair and certain elements in their speech point in that direction. More probably the later brown invasions, with their alphabets and cults from India, beginning 200 years B.C., were purveyors also of racial mixtures. Copper images from India have been found in graves of British Columbia, doubtless left there by the Spanish fleets.

These trifling ingredients, however, may be disregarded in comparison with that whose presence dates from the very beginning of the sixteenth century, first through the Portuguese, but largely through the Spaniards. It would far transcend the limits of this narrative to trace the thrilling turmoil. A mixture of blood is contained in the word Spanish. Semite and Hamite, Iberian and Basque, Goth and Vandal, Roman and Kelt—all are there. If there be a kind of white man from Europe or northern Africa that the Spaniards did not bring the United States has completed the tally and added him to the list.

The Islamism of the Sulu Islands is Semite and swept to the archipelago traces of Parthians, Medes, Elamites, dwellers in Mesopotamia and Arabia. The name Moros or Moors is suggestive of Berber affinities.

There are in the Philippines one hundred and fifty native tribes with names. Some of these are small and live in out-of-the-way areas. They never succumbed to Spanish rule or the Catholic religion, while others are vastly more numerous than all the Indians that were ever in the United States at one time. Let us call them all Filipinos. A few native peoples whose names occur in the newspapers may be noted:

Igorrotes—Head-hunters of the province of Benguet, in northern Luzon; never tamed. The name now applies to all wild Filipinos, the same as our word "Injun." The Christianized islanders would say: "There is no good Igorrote but a dead Igorrote."

Ilocanos—Christianized, civilized, literary, brown-yellow peoples of northwestern Luzon.

Pangasinanes—Christianized, civilized, brown people about Lingayen Gulf, one hundred and twelve miles north of Manila. They have just been made a separate political jurisdiction by the President under the "provincial organization act."

Tagals—Christianized, civilized, literary, brown-yellow-white peoples, occupying all the provinces of Luzon about Manila Bay. They are the most numerous and powerful of all. Aguinaldo is a Tagal.

Vicols or *Bicols*—Christianized brown peoples of southeastern Luzon and islands adjacent.

Visayas or *Bisayas*—Next to the Tagals the most numerous Filipino ethnic group, occupying all the central islands, Samar, Masbate, Panay, Escalante, Cebu, Bohol, Leyte, as well as the northern and eastern shores of Mindanao. It was in the midst of them that Magellan was murdered in 1521.

Surely, the ends of the earth have come to us in blood, language, industry, social life, knowledge and religion through this beautiful and teeming archipelago. The possibilities of infinite development and blessing to the missionary in every department of cult and culture are there where their good work may be prosecuted without let or hindrance.

EDITORIALS

Josiah Strong on Robert College

With much surprise we have read what purports to be the report of Rev. Dr. Josiah Strong as to matters in and about Constantinople and the sublime Porte.

We are not surprised that the author of "Our Country" and the "New Era" should write in optimistic terms of the greatness and power of the American republic, or wax eloquent over the future of the Anglo-Saxon race and of Protestant missions; or that, in his judgment, the Catholic people of the Madeira Islands should be afraid to "roast" the Protestants, lest those petty islands should in turn find themselves roasted in the fiery furnace of the American Nebuchadnezzar.

But when Dr. Strong reports a reign of terror at the Golden Horn, and not only states that in Constantinople 200 people were recently put to death—which massacre we had not heard of, even through the omnipresent newspaper reporter—but predicts that there will, sooner or later, be a "revolution" in Turkey, and adds that "it will come from the influence of Robert College as a result of educating the young men," we confess that our surprise waxes into astonishment.

We have a wholesome craving to know somewhat more of the supposed facts upon which such a statement is based. Robert College was built by concessions obtained from the Turkish authorities. It has done a noble work in the Orient, unparalleled, perhaps, except by the educational work which has its center at Beirut. There has been a wide-reaching and permeative influence exerted by this great institution, in sending out educated young men of many Oriental nations who have there come into contact with the liberal and emancipating ideas of a higher culture and a Protestant Christianity. But we have never heard it hinted that this college had ever been antagonistic to the government of Turkey, or had ever directly or secretly plotted against even Turkish misrule. It is true the old maxim is still in force, that "when God lets loose a thinker, the world must beware." It is impossible that any truly cultured, not to say Christian, young student, graduated from such a school of learning, should not revolt against the abominable barbarism and tyranny of such a monster as the Sultan of Turkey. But Robert College can hardly be held responsible for such an inevitable reaction, on the part of growing minds and ennobled characters, against the bondage of superstition and despotism.

As we have read the records of history, we have always found that a Christian training makes students foes both of impiety and inhumanity. But this college has pursued a course so prudent and in a good sense so politic, that even in such a hotbed of revolution as Turkey, and amid all the horrors of the Armenian massacres, it has never been, so far as we know, accused or suspected of political designs or complications.

Dr. Strong's reported utterances impress us as, to say no more, unwise. A censorship exists in Turkey over all printed matter, so severely strict that it is not possible that these statements of Dr. Strong should escape the eye of a government under which it is forbidden to sing "Onward, Christian Soldiers!" because it is too martial and feeds the revolutionary spirit. It is also said that the censors objected to the notices of the American celebration of Thanksgiving

day because they stated that on that day the Americans would *eat turkey!* It is not likely that Dr. Strong's expressed opinions will escape review, or that Robert College will not fall under suspicion! We earnestly hope that brethren who visit the Golden Horn will remember the supersensitiveness of the Sultan and his censors to anything appearing in the press, and the treacherous subtlety of the Sultan in summarily disposing of any man or institution believed or suspected to be hostile to his despotic sway. Fortunately it would be somewhat difficult for him to suppress Robert College.

New Macedonian Calls

The mission boards are calling for volunteers. The splendid opportunities and immediate necessities make it imperative that reinforcements should go the front immediately and occupy strategic points. To fail to fill these posts means playing into the enemy's hands. Men are needed immediately for Korea. Dr. Underwood and Rev. Graham Lee call earnestly for men for the Presbyterian Mission at Pyeng Yang. The present forces are being worked far beyond their strength, and a dozen more missionaries would have their hands full supplying the demand for Christian teachers and preachers. The story of the work there is thrilling and marvelous. The fields are ripe and ready to harvest. God's spirit is working mightily in the Korean hearts. Who will respond to this call and go *now?*

Another need that should be immediately supplied is for three men for Alaska under the Home Mission Board of the Presbyterian Church. Here is a splendid opportunity to help mold the future of this great country. Miners are still flocking to the gold-fields, and the outlook is for rapidly increasing population and growing wealth and importance in this northwestern Eldorado. The call is for consecrated, educated men, who will be able and willing to rough it while preaching the Gospel and ministering to the miners in many ways. Dr. S. Hall Young and Dr. Koonce tell a fascinating story of the work in which they have been engaged. Is there not some home church to which the Holy Spirit is saying, as in apostolic days, "Separate me Barnabas and Saul for the work whereunto I have called them"?

Mormon Missionary Activity

The Mormon propaganda is now unusually active, and has reached Japan—the first Mormon invasion, we believe, of the Oriental field. The subtlety of these followers of Joseph Smith lies partly in their unhesitating deception. For example, they no longer preach polygamy, and even deny its existence at times, while it is practised as flagrantly as ever. In some of our American cities and villages, instead of setting up a professedly Mormon church or brotherhood, the propagandists freely mingle with existing churches, take part in their prayer-meetings, and sing in their choirs, and thus quietly carry on their infernal work.

A Call from Berea

A noble, efficient work is being done for Christian education at Berea College, Kentucky, by the splendid corps of teachers there. The college is not only educating individuals, but is helping to transform the sentiment of the Southern mountaineers toward the negro race. In a wholesome way these two classes are brought together and learn to feel a mutual respect which has only beneficial effects.

Last winter new students came in unprecedented numbers, and tho

the college was already crowded, the authorities sent for teachers and blankets, and took care of them. The price of provisions rose last fall, but the matron was told to keep the students well nourished, even tho she might not come out even at the end of the year.

Thus the expenses increased, but the donations from friends were far from adequate to supply the needs, consequently the college is face to face with a large deficit, and asks those who believe in the work that Berea is doing if they will not show their confidence by helping in this time of need. Every dollar counts and is money well invested. *

England's Opium Sin

An earnest appeal has recently been made to Lord Salisbury by the Archbishop of Canterbury and the leading Christians of England, asking for decisive action with regard to the Indian opium traffic with China. The appeal is as follows:

We are convinced, hy manifold and weighty evidence. of the correctness of the following positions:

1. That British action in respect of the importation of opium into China has had disastrous results—(*a*) in injury to other branches of British commerce in China; (*b*) in generating profound feelings of hostility to British subjects and interests in the mind of the Chinese people.

2. That the use of opium in China (to speak of China only) is a vast national curse, and that assertions to the contrary can he met decisively hy the puhlic testimony of disinterested Chinese statement of to-day.

3. That accordingly it is unworthy of a great Christian power to be commercially interested, in any degree, in the supply of opium to China.

As a fact, while the cultivation of opium in India is on a larger scale than ever, with the exception of two years in the past, the revenue accruing from its export has sunk to 2¼ millions.

This, however, is in our opinion only an incident of the position. Our affirmation is that it is the grave duty of the nation, as hefore the Supreme King and Governor, to purge itself anywise of connection with a great and public wrong.

It would indeed be a heavy score against the British government if even one-half of the vice and crime and misery and death caused by the use of opium in China should be charged to her account by Almighty God. *

The Bishop of Durham and Missions.

The late Bishop of Durham had a keen interest in foreign missions. Many a missionary, returning to his work in the field, has a delightful remembrance of his visit to Auckland Castle. Dr. Paton, from the New Hebrides, will never forget how the bishop left the luncheon table early in the meal that he might see the veteran missionary off by the train and enjoy his company to the last. The late Bishop Sydney Hill and Mr. George A. Pilkington very much impressed the bishop. After an interview of two hours, Bishop Hill expressed his amazement at the intimate knowledge Dr. Westcott possessed of affairs on the Niger. His interest in missions was deep and abiding. When sympathized with at parting with four sons to go to the mission field, he replied that their going helped him to realize "the joy of giving." It is a joy to know that Dr. Moule, who is appointed as his successor, and whose noble utterances on the Kiswick platform in behalf of holiness, and whose pen has given such treasures to the Church, is quite as devoted a friend and advocate of missions, and we commend him, our personal friend and esteemed brother, to the sympathy and prayer of the whole Church in his new and responsible position. We are firmly persuaded that his accession to the vacant seat of Durham will be the signal for a new advance in all true godliness and missionary endeavor at home and abroad. No man in Britain is more, or more deservedly, beloved.

Many-sided Missionaries.

The question has been asked the editor lately, whether he could name twelve men who had represented peculiarly an all-sided missionary service and equipment. Without any hesitation we answer that there have been twice twelve who have within the past century revealed a singular versatility and symmetry of character and work. For example, William Carey, John Wilson, Alexander Duff, in India; Elias Riggs, William Goodell, and Cyrus Hamlin, in Turkey; Henry H. Jessup and Eli Smith, in Syria; David Livingstone and Alexander Mackay, in Africa; J. C. Hepburn and Guido F. Verbeck, in Japan; John Williams and Coleridge Patteson, in the South Seas; Robert W. McAll, in France; George L. Mackay, in Formosa. These are but a few among many, who in heathen lands have shone conspicuous for a many-sided adaptation to a many-sided work.

Dr. Murray Mitchell

Dr. Murray Mitchell, one of our valued contributors and editorial correspondents, and Dr. Thomas Smith are the last surviving members of that noble band of missionaries who withdrew from the Establishment in 1843, and labored afterward in connection with the Free Church. Since returning finally home from India, Dr. Mitchell has done good service as a Continental minister, and he now lives in retirement at Nice. At the meeting of the Scottish Union Assembly last year he was asked to propose, on the first day, the leading motion; and every one who was present must have been struck with the mental and physical vigor with which he (an octogenarian) performed his part. We may add that he has a literary as well as a missionary reputation. He has written with authority upon Hinduism, and a work of his on the Christian Evidences has had a large circulation. We hope he may yet do much effective work with pen and tongue.

A Tribute to R. W. Dale

The late Rev. Dr. R. W. Dale, of Birmingham, England, had a rare tribute paid to him by the new Bishop of Worcester when publicly welcomed to his new diocese. He said, speaking of the Christian duty of taking part in the municipal as well as in the imperial life of their country: "If I were asked who among Englishmen of recent generations set the greatest example of the true relation of a disciple of Jesus Christ and a minister of the Gospel toward municipal life, I should have to name a great citizen of Birmingham, whose friendship in a measure it was my privilege to hold—namely, Dr. Dale."

For Free Distribution

The speech of Bishop Tucker, of Uganda, on the self-extension, self-support, and self-government of missionary churches, which was delivered last year at the Church Conference, has been reprinted in pamphlet form for free distribution to all English-speaking evangelical missionaries. The address is a masterly one, showing by the experience of the missionaries in Uganda, Toro, etc., how a strong native church has been built up in a comparatively short time. Any friend of missions will receive a copy of this pamphlet by writing to Box 423, Post-office, Manchester, England, or to the managing editor of this REVIEW, 1515 Pacific Street, Brooklyn.

BOOKS FOR THE MISSIONARY LIBRARY

CHRISTENDOM ANNO DOMINI 1901. Edited by Rev. William D. Grant, Ph.D. Illustrated. 8vo. 2 volumes. 1,100 pp. $2.50 (until July 1st); later, $3.50. Chauncy Holt, New York. 1902.

This is a work of large proportions, well conceived and splendidly executed. It sets forth the conditions and Christian activities in every country in the world at the beginning of this century. More than sixty writers who are authorities on their subjects contribute to make the book a success. The work has evidently entailed an immense outlay in both labor and capital. Some idea of the scope and character of the volumes may be gathered from the list of titles and authors of some of the chapters of Volume I.:

Africa.....Frederic Perry Noble
Arabia and Persia.....William A. Shedd
Australasia.....H. T. Burgess
China.....Isaac T. Headland
India, Burma and Ceylon.....James Mudge
Italy.....Alexander Robertson
Japan.....Sidney L. Gulick
Korea.....George H. Jones
Mexico and Central America....J. W. Butler
Siam.....Chalmers Martin
Turkish Empire.....Edward Riggs

All of these and other chapters are written by specialists, who have not simply contributed their names and some valuable facts to give tone to the whole, but each chapter is a compendium of the religious condition of the country with which it deals and the Christian forces that are molding its future.

Two of the chapters—those on Mexico and the Turkish Empire—have already appeared in the REVIEW (October, 1901, and March, 1902), and may be taken as fair samples of the way the various countries are described. As might be supposed, the chapters are not of equal merit, for each reflects the opinions and point of view of the writer; but the book is more valuable, we think, for that reason. In many articles there is a clear and concise statement of the religious forces at work, in others—more readable, perhaps — emphasis is placed on the general religious, social, and political conditions. We can not see how one can read these numerous and varied contributions without being convinced of the need of the world for the Gospel of Jesus Christ as proclaimed in the New Testament Scriptures. We are also encouraged, by the testimony of these many witnesses, to spend our energy in the work of Christ in every land, knowing that our "labor is not in vain in the Lord." The difficulties and discouragements met by Christian missionaries in heathen lands are not overlooked, but they only enable us to measure the strength of the enemy and inspire us to go forward in the strength of the Lord.

A series of maps would have added materially to the value of these treatises, and the amount of space allotted to the various countries is not always proportionate to their importance. The time has passed when Africa and South America should be dealt with as one country, while Europe and Asia are divided into sections. It is a somewhat unequal division, when only 27 pages are devoted to Africa and 26 to Turkey, and only 13 to South America and 17 to Ireland! There are also some unwise groupings, as when Arabia and Persia, Mexico and Central America are treated together.

Volume II. deals more especially with the general conditions and problems of Christendom, such as the Progress of Christianity, Religious Thought in the Nineteenth Century (by Dr. George T. Purves), Social Aspects of Christianity, Revivals, Missions, Philanthropy, Church Union, Sunday-school (Dr. A. F. Schauffler), and Young Men's

Christian Association Work, and other interdenominational organizations. The material in this second volume is not as fresh to those who have endeavored to keep pace with the times as that in the first, but many of the chapters are very suggestive and the bringing of them together shows encouragingly the many forces now employed by God through his Church for the salvation of the world. *

THE CROSS OF CHRIST IN BOLO-LAND. By John Marvin Dean. Illustrated. 12mo, 233 pp. $1.00, *net*. Fleming H. Revell Co., New York. 1902.

Mr. Dean was formerly an army secretary of the International Young Men's Christian Association in the Philippines. He writes not only of Christian work for the soldiers, but also of that conducted by the Presbyterians, Baptists, and others. No one can read the account without giving thanks to God for the excellent work that the Young Men's Christian Association has been doing for the soldiers and sailors in their life of temptation and hardship. On the way out to Manila fifty men were converted on the transport *Logan*, and the results in the Philippines can never be fully known. Mr. Dean's journal gives us a vivid picture of what foreigners see in the islands, of the work that needs to be done and the way in which it is conducted. There is some careless writing, but as a whole the style is stirring, the incidents are well chosen, and the information accurate and valuable.

Of the missionary conditions today, Mr. Dean holds the most significant facts to be the movement toward secession from the Roman Catholic Church and the Federation of Protestants for the evangelization of the islands. Much success and some persecution has attended the work of the missionaries. They find more open doors than they can enter, and a larger demand for Bibles than they can supply. All the missionaries are in danger of overworking, and one has already died from that cause. There is urgent need for increasing the force of all the societies at work and for pushing out into new territory. Northern and Western Luzon needs more stations, especially for work among the aborigines. The other islands are equally needy, and present complex problems of work among Roman Catholics, Moslems, and heathen. Rome has had a free hand to show what she can do to Christianize the Filipinos and has failed; let not Protestant Christians fail because of lack of support from the home churches.

THE NEW BOOKS

CHRISTENDOM, A.D. 1901. Edited by Rev. William D. Grant, Ph.D. Illustrated. 2 vols., 8vo, 1,100 pp. $2.50 till July 1, 1902. Chauncey Holt, New York. 1902.

FOREIGN MISSIONS. By Henry H. Montgomery, D.D. 169 pp. 90c. Longmans, Green & Co. 1902.

CHALLENGE TO MISSIONS. By R. E Welsh, M.A. 12mo, 188 pp. 2*s*. 6*d*. H. R. Allenson, London. 1902.

THE STORY OF THE CHRISTIAN CENTURIES. By Edward G. Selden, D.D. 319 pp. Fleming H. Revell Co., New York. 1902.

ISLAM AND CHRISTIANITY. A Letter to a Moslem Friend by a Missionary. 12mo, 225 pp. $1.00. American Tract Society.

MOHAMMED'S LEHRE VON DER OFFENBARUNG. By Dr. Otto Pantz. Paper, 8vo, 304 pp. J. C. Hanrich'sche Buchhandlung, Leipsic. 1902.

THE CROSS OF CHRIST IN BOLO-LAND. By John Marvin Dean. 8vo, 233 pp. $1.00, *net*. Fleming H. Revell Co., New York. 1902.

OLD GLORY AND THE GOSPEL IN THE PHILIPPINES. By Alice Bryan Condict. Illustrated. 12mo. $1.00, *net*. Fleming H. Revell Co., New York. 1902.

ATLAS OF THE PHILIPPINE ISLANDS. By Father José Algué. Government Printing Office, Washington, D. C. 1902.

AFRICAN WASTES RECLAIMED. By Robert Young, F.R.G.S. Illustrated. 12mo. 4*s*. 6*d*, *net*. J. M. Dent & Co.

THE MOORS. By Budgett Meakin. Illustrated. 8vo, 533 pp. $5.00. Macmillan. 1902.

EAST OF THE BARRIER. Side-Lights on the Manchuria Mission. By J. Miller Graham. 235 pp. $1.00, *net*. Fleming H. Revell Co., New York.

MOSAICS FROM INDIA. By Margaret B. Denning. Illustrated. 8vo, 290 pp $1.00. Fleming H. Revell Co., New York. 1902.

VILLAGE WORK IN INDIA. By Norman Russell. Illustrated. 12mo. $1.25, *net*. Fleming H. Revell Co., New York. 1902.

THE UTMOST BOUNDS OF THE EVERLASTING HILLS; or, Memories of Christ's Frontier Force in N. W. India. By Rev. R. A. MacDuff. Illustrated. 8vo, 279 pp 4*s*. 6*d*. James Nisbett & Co., London. 1902.

JAPAN: Its History, Arts and Literature. By Captain F. Brinkley. Illustrated. 4 vols. 8vo. J. B. Millet & Co., Boston.

THE CARE OF DESTITUTE, NEGLECTED, AND DELINQUENT CHILDREN. By Homer Folk. 251 pp. $1.00. Macmillan Co., New York.

A REVOLUTION IN THE SCIENCE OF COSMOLOGY. By George Campbell. 210 pp. $1.00. Crane & Co. 1902.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Our Foreign Population The total population of the United States, including residents of Alaska and Hawaii, but not including Porto Rico or the Philippines, is 76,303,387. Of these 10,460,085, or 13.7 per cent., are foreign born. But these figures do not convey an adequate idea of the magnitude of the foreign element in this country, since they take no account of the children of foreigners born here, who may be said to be foreign in the second degree. These children are classed in the census with the native born. Of this latter class there are 15,738,854, and combining the two we have a total of 26,178,939, or more than one-third of our population. But in our cities the case is yet more ominous; for at the last census Chicago had 1,111,463 native and 687,112 foreign inhabitants. It had 383,258 inhabitants of native and 1,315,307 of foreign parentage. More than one-third of its population is foreign born, and more than three-fourths is of foreign stock removed not more than one generation from its native soil. Boston is a shade more foreign than Chicago. It has 35.1 per cent. of foreign born, while Chicago has only 34.6 per cent. But New York is more foreign than either. The percentage of foreign born is 37 per cent. San Francisco comes next with 31.2 per cent.

Boston's Problem of the Foreign Born Under some aspects such facts as these approach the frightful. In Boston, within a stone's throw of the Old North Church, stands the church house of an Italian Roman Catholic organization. The former sanctuary of the New North Church is occupied by Irish, and that of the First Methodist Church by Portuguese Romanists, while what was once the home of the Second Baptist Church has become an Orthodox Jewish Synagog!

The Gould Memorial for Sailors The new building of the Naval Y. M. C. A., near the navy-yard, Brooklyn, N. Y., was dedicated on May 15th. The building and its site are the gift of Miss Helen Gould as a memorial to her parents, while the furnishing and equipment are the gifts of other friends. Miss Gould presented the building on behalf of the Woman's Auxiliary of the International Committee of the Y. M. C. A. This naval branch is not a charity in the ordinary acceptation of the term, for the sailors will pay for their board as in a hotel or boarding-house, but the building will be devoted to them and to their interests, and the sum charged will be moderate.

Dr. Lucien C. Warner, chairman of the International Committee, pledged the utmost endeavors of the committee to administer the property for the best good of the American seamen. The Secretary of the Navy, Admiral Dewey, and distinguished members of the navy and of the army were present and made addresses. President Roosevelt sent a letter of regret for constrained absence and of sympathy in the work. The secretary of the Naval Branch, Y. M. C. A., William B. Miller, gave a historical survey of the effort, dating from 1897, to extend association work among sailors and marines.

A Bureau of Missions The incorporation of a Bureau of Missions marks a distinct advance in the conduct of

mission enterprise. For a long time there has been felt the need of some sort of a "clearing-house" of missions, or mission exchange, where information in regard to the wide field could be secured, and which should furnish a basis for scientific study of mission methods and more effective cooperation in mission work. The close interrelation of different branches of mission work, whether carried on by one society or different societies, is coming to be realized as never before, and there is a general conviction that much might be saved in economy and gained in efficiency by mutual consultation and in some cases by combination. To secure this some outside and independent impulse is needed, and this seems to be furnished by the Bureau of Missions. Its trustees include Alexander Maitland, the Rev. Harlan P. Beach, W. D. Murray, Silas McBee, S. D. Scudder, and others, and its Secretary, the Rev. Edwin M. Bliss, D.D., has been long identified with missionary literature.

It has three departments—a Museum, Library, and Bureau of Missionary Information—and the purpose of all three is to gather, collate, and present to the public information as to the need, conduct, and results of mission work. By a fortunate arrangement with the Department of Anthropology in the American Museum of Natural History, the museum is located in the building of that society, and the two organizations will work together to secure a complete presentation of the condition of the non-Christian world in its personal, social, and especially its religious life. Supplementing this, the Bureau of Missions will charge itself peculiarly with the exhibit of the effect of Christian missions upon life.

The Bureau of Missionary Information has its office at 287 Fourth Avenue, and is intrusted with the care of the archives and assets of the Ecumenical Conference. While not officially connected with the Missionary Boards, it has their hearty indorsement, and can do a work which necessary limitations prevent them from doing.—*The Outlook.*

Missions at Silver Bay

A conference of those engaged in enlisting young people in missionary work will be held at Silver Bay, Lake George, New York, July 16–25, 1902. Many problems and suggestions for more effective work will be considered under the leadership of those who have a practical knowledge of the needs and opportunities. The Executive Committee includes S. Earl Taylor, Luther D. Wishard, Dr. A. Woodruff Halsey, John W. Wood, and others.

Presbyterian Mission Printing Presses

The Presbyterian Board of Foreign Missions is one of the great publishing houses of the world. In 1901 it printed at its presses in China, Persia, Syria, Mexico, Siam, and Laos over 96,000,000 pages, at a total net cost to the board of $6,500, or seven one-hundred-thousandths of a cent a page. From Shanghai publications go all over China and Japan. From Beirut Arabic Bibles are distributed to the centers of Mohammedan life in Asia, Europe, Africa, South America, and the Islands of the Sea. From the Beirut press alone 675,000,000 pages of religious literature have been issued.

Presbyterian Church, South

This body of Christians sustains 9 missions in foreign lands: 1 in Africa, on the Kongo; 2 in China, 1 in Korea, 1 in Japan, 2 in Brazil, 1 in Mexico, and 1 in Cuba. The missionary in-

come was $168,425 for the year ending April 1. The missionaries number 165, of whom 60 are ordained, 15 are physicians, and 32 are unmarried women. The communicants number 4,664, and the additions were 864 last year. The native contributions were $10,727.

The Scarritt Bible and Training School This institution, under the care of the M. E. Church, South, was established in 1872, and since that date has sent out 38 toilers to the foreign fields, all women, distributed as follows: to Brazil, 11; China, 13; Mexico, 8; Cuba, 2; Korea, 3; Japan, 1. Of these, 9 are from the State of Missouri, Georgia has sent 5, Virginia, North Carolina, South Carolina, and Mississippi have 3 each, Florida and Texas 2 each.

Mt. Holyoke and Missions The fact comes out from a recent inquiry that this institution, the fruit of the faith and zeal, the prayer and toil of Mary Lyon, during the last 63 years has sent forth 137 of its graduates into missionary service, and that it has given to the American Board one or more of its graduates *every one of these years except eight.* Can any other institution equal this record?

Good News from Alaska Under date of February 9th there comes from Bethel, Alaska, the Moravian station, the welcome intelligence of a great turning to Christ of heathen Esquimaux who have hitherto resisted the work of the Spirit. Dr. Romig, on his first trip at the beginning of the year, had the pleasure of seeing an entire village of 54 persons turn from the bondage of heathen darkness and superstition to the glorious light and liberty of the Gospel, accepting Christ as their personal Savior. The missionaries labored long to make an impression on these villagers, and now rejoice in the glad tidings of unconditional surrender of a heathen community.

Another spiritual awakening was witnessed by Missionary Stecker, who, while on his way along the coast to Carmel, baptized 30 natives; and since then a certain chief representing a heathen village containing no members of the Church, and very few, if any, baptized persons, has sent the Macedonian call, "Come over and help us," to Dr. Romig, saying, "We too wish to learn of the Savior, but can not except some one be sent to teach us." The Church at home rejoices with the missionaries in the far Northland at the conquests of the Gospel, and will continue with supplications and contributions to aid them in the glorious work for the Master.—*The Moravian.*

Mission Work in the Far North The Rev. I. O. Stringer and his wife, Episcopalian missionaries, have labored with much self-sacrifice for over five years, away from civilization, in the Arctic region. The station of the Stringers at Herschel Island, 250 miles north of Fort M'Pherson, is the most isolated of the Canadian missions. Through the efforts of Archdeacon McDonald, a complete edition of the Bible in Tukudh (Indian) language, was carried through the press a few years ago. Mr. Stringer, who has recently returned on furlough, reports that the attendance of the Eskimos on the day-school was very good, while it was the exception for any one to remain away from the Sunday services. At Christmas time a Christmas "tree" was extemporized out of a pole with barrel staves for branches, as there was no tree within a hundred miles. At the

same time a feast was held and a magic lantern exhibited. Self-exiled laborers of this stamp are true heroes of the cross.—*New York Observer.*

Revolutions in the Black Republics

Haiti and San Domingo have been subject to sudden revolutions, which, like most of the changes in these two republics, turn partly upon the perpetual conflict between the black and mulatto factions, and partly upon the struggle between ambitious and ignorant politicians. San Domingo has been prosperous and comparatively quiet until very recently. Juan I. Jimenez was elected president in 1899 for four years under a compromise, which left the vice-presidency and the probable succession to Horatio Vasquez. In the last week in April the latter began the usual revolt in south San Domingo; in a week occupied all the country outside of the capitol, and on May 2d occupied the capitol, where he has been since peacefully in control. President Jimenez sought an asylum in the French legation and later left the city.

A similar movement has taken place in Haiti, whose president, General Tiresias Simon Sam, was elected in 1896 for a term of seven years. A normal election would not have taken place until next year, but in view of disturbance which had already taken place, a meeting of Congress was called for May 12th to elect a president. Three candidates were prominent, one having the support of President Sam, who handed his resignation. A disturbance ensued, and Congress was dissolved. Fighting occurred on the streets, but has been terminated by a provisional presidency under Boisrond Canal, who was elected president in 1876. The practical result will be the election of a new president, but stable conditions in either end of the island are believed impossible unless sugar enjoys special privileges in the American market.

The missionary societies at work in Haiti are the American Baptist (Consolidated), the African Methodist, the Protestant Episcopal, and the Jamaica Baptist. In San Domingo are the African Methodists, the English Baptists, and the Wesleyan Methodists. In 1896, 25,000 Protestant communicants were reported in the whole island. Many of the people are Voodoo worshipers.

West Indian Calamities

The volcanic eruptions in Martinique and St. Vincent entailed an appalling loss of life, and were attended by the most distressing circumstances, bringing widespread suffering. In St. Vincent probably 2,000 people were killed, and 16 square miles were covered by the lava. In Martinique 30,000 were killed and 50,000 rendered destitute. The officials immediately set to work, not only to house and feed the sick and homeless, but to face the problem of permanently settling the thousands of peasants who have lost all they possessed. Nothing of St. Pierre remains but a mass of bluish ruins. The highest appreciation is shown for the energy with which the United States came to the aid of the sufferers, with over 1,200 tons of food and clothing. Committees were formed all over the country to collect and forward contributions. The Red Cross Society offered to furnish trained nurses for service in the stricken islands.

The British island, St. Vincent, has an area of 132 square miles and 41,054 population, of whom 31,005 are negroes. Martinique, the French island, has an area of 380 square miles, and a population of

188,000 (now 150,000); many of them are negroes and nearly all Roman Catholics. The only Protestant missions are those of the S. P. G. and Wesleyan Methodists on St. Vincent.

EUROPE

The Medical Arm of Missions How strange that for so many years the value of the healing art as an auxiliary to evangelizing effort was held in light esteem—indeed, was scarcely thought of! But now how steady and rapid is its development! Twelve years ago the medical missionaries of the English missionary societies numbered 125, to-day they are 315. The women in the same service have in the same time increased from 12 to 93.

The Best Year of the Greatest Society The Church Missionary Society reports a total of £327,000 ($1,635,000), received during the year recently closed; an amount greater by £13,500 ($67,500) than ever before. To the force in the field 70 were added, 31 men and 39 women. The present number of missionaries, European and Colonial, is 942—viz., 421 clergymen, 146 laymen, 375 single women; and, adding 363 wives, the total is 1,305. This includes 64 qualified doctors, of whom 14 are women. The native clergy number 374; lay teachers, 7,927; Christian adherents, 290,225; and communicants, 20,617. The 2,522 schools have 103,137 scholars. The medical missionaries have had at their command 1,713 beds, where they treated 13,871 patients, in addition to visiting 786,642 others. Roughly speaking, it may be said that 26 adult converts and 30 children are baptized on an average, every day in the year. Uganda again stands first, with 4,067 adult baptisms; India has 2,830; China, 859; Japan, 485. Among the most interesting cases are the first 4 converts at Mr. Peck's Eskimo mission at Cumberland Sound, and the first pygmy from Mr. Stanley's great African forest.

British Baptists and Missions Since Carey's beginning this body of disciples has enlarged its borders in the world-field until it has 11 missions in foreign parts: in India, Ceylon, China, Africa (Kongo), Palestine, Italy, Brittany, and 4 in the West Indies, with 134 men and 112 women in service, and a force of 1,090 native assistants. The church members number 20,926, or, including Jamaica, 53,134.

British Friends and Missions Until 1866 the English Quakers had no organized mission work, but since then have opened stations in India, Ceylon, China, Syria, and Madagascar, which are sustained by an income of about $112,000. The missionaries number 87, of whom 25 are unmarried women, and the native helpers 819. The number of church-members is 2,506, and the number under instruction is 17,475.

The Paris-Peking Vestibule Limited It has been announced that, beginning with May 1st, the great Siberian railway will open a semi-weekly service between Paris and Peking, with cars of the most comfortable and luxurious character, and the whole journey from the French capital to Pekin, without change of coaches, made in about 21 days. The cost of passage, including everything, will be £52 ($260). The mails for China will be carried in this way, and it is believed that the semi-weekly service will soon develop into a daily one. A line of fast steamers will connect with the Manchurian railway at Dalny or Port Arthur for Shang-

hai, so that the whole distance from London or Paris to Shanghai will be covered in three or four weeks. The International Company, which will have charge of these trains, is also taking steps toward the construction of a grand modern hotel in Peking. These are only some of the indications of the revolution in travel and Eastern life which the Siberian railway is bringing about.

The Papal Yoke in Spain In this much-afflicted land are found no less than 21,500 parish churches, 2,500 monasteries, 100 collegiate churches, 62 cathedrals, and 33 seminaries for priests. For clergy there are 4 cardinals, 9 archbishops, 51 bishops, 543 clerical dignitaries, 1,239 canons, 692 priests with free board at collegiate tables, 172 who have half board at the same tables, 20 precentors, 16,931 parish priests, 23,698 clerical incumbents of livings, 5,471 parish chaplains, 10,876 vergers, 5,532 assistants at mass, 37,363 assistant priests, 5,774 clergy of lower orders, 37,363 monks, 2,290 novices, 7,802 lay brothers, 151 order priests, 20,550 nuns, 1,005 novices, 1,130 lay sisters; or a total of 154,517 clerical and other religious officials supported by the people of Spain. Nor is the case much better in France, Italy, Belgium, or Austria.

ASIA

Serpent Worship in India In one of the highest mountains of the South Kanara Ghats there is a very celebrated serpent temple. There great numbers of the "coiling folk" reside in holes and crevices made for them. To propitiate these creatures, persons who have made vows roll and wriggle round the temple serpent-fashion, and some will even roll their bodies up to it from the foot of the hill a mile distant. They also take home with them portions of earth from the sacred serpent holes. This earth is believed to cleanse from leprosy if rubbed on the parts affected. Serpentine body wriggling is also practised farther south, where small snake temples are common. Near one of these, not far from Madura, on the Vaiga River, there are men who for a few rupees will perform any number of wrigglings and rollings round the shrine, as proxies for persons who have vowed them. Indeed, it seems to be a fixed article of belief throughout Southern India that all who have wilfully or accidentally killed a snake, especially a cobra, will certainly be punished, either in this life or the next, in one of three ways—either by childlessness, or by leprosy, or by ophthalmia.

India's Need of Christ After spending four months in India, the deputation sent out by the American Board has this to say:

We return from our work upon the deputation profoundly convinced that no country in the world ever needed or more sorely needs to-day the saving Gospel of Jesus Christ than do India and Ceylon. We seized every opportunity to investigate the religions of those countries, and to study the public and private life they produce. They have utterly failed to inspire the people to anything that is uplifting and ennobling. Three thousand and more years of Hinduism have fully demonstrated its lack of ability to hold a mighty race from sinking lower and lower in ignorance and immorality. This condition is observed by the intelligent Hindus, who are free to confess that India's only hope is in the Christian religion. It is impossible for the foreigner to appreciate or understand the utter lack of unity or cooperation among the native peoples of India. With their more than one hundred languages and races, with their minute subdivision into thousands of castes, with their perfect chaos of nature, religions,

and diversity of cults, there seems to be no ground on which this great and really capable people can meet or hold fellowship, unless Christianity can come in with its one God, its one human fraternity, its one tongue, and its one blessed hope for all, high and low, rich or poor, male and female. Hinduism confesses itself powerless, and, in its helplessness, turns to the West, from which the light of Christian civilization sheds its inspiring rays upon caste-bound, hopeless India.

Barrows-Haskell Lectures, 1902-3 The third course of lectures upon this foundation is to be given by Rev. Charles Cuthbert Hall, D.D., President of the Union Theological Seminary, New York, following Dr. J. H. Barrows, of Oberlin, Ohio, in 1897, and Dr. Fairbairn, of Oxford, England, in 1899. The themes of Dr. Hall's lectures are as follows:

1. The nature of religion.
2. The idea of God as realized in Christian experience.
3. The Lord Jesus Christ as the supreme manifestation of God.
4. The sacrifice of Christ as interpreted by Christian experience.
5. The idea of sin as realized in Christian experience.
6. The idea of the holy life as interpreted in terms of Christiau experieuce.
7. The idea of immortality as interpreted in terms of Christian experience.
8. The reasons leading Christians to regard Christianity as the absolute religion.

Dr. Hall's theme is "Christian Belief Interpreted by Christian Experience," and he does not intend to speak as a controversialist but as a witness. The itinerary will include Bombay, Lahore, Delhi, Allahabad, Calcutta, Madras, and Ceylon. (December, 1902, to February, 1903.)

Christian Literature in India Dr. John Murdoch, of Madras, the veteran advocate of Christian literature for India, has been recently endeavoring to ascertain what has been the growth in the spread of Christian literature through the agency of Indian auxiliaries of the British and Foreign Bible Society, the Religious Tract and Book Society, and the Christian Literature Society. Fourteen such Indian societies have sent in returns—3 in Calcutta, 2 in Allahabad, 2 in Lahore, 1 in Bombay, 2 in Madras, 2 in Bangalore, 1 in South Travancore, and 1 in Cottayam, a religious tract society which disseminates Christian literature in the Malayalam vernacular. Taking the years 1870, 1880, 1890, 1900, as convenient examples, we find that the number of books and tracts circulated has been as follows: 1870, 882,924; 1880, 2,209,337; 1890, 4,965,-034; 1900, 5,881,836.

Christian Federation in China The following statement from the Rev. D. Z. Sheffield may well claim a place, tho mention has already been made of the weighty matter:

During the past 4 months important discussions have taken place among the 4 leading Protestant missions as to educational union. A scheme of union has at last been perfected, over which there is real enthusiasm and hope that it will meet with approval by the various committees in England and the United States, who must act upon it. In brief outline the plan is to unite the leading schools of the 4 denominations—English Congregational, American Congregational, American Methodist, American Presbyterian—under one government in China—a common board of managers, and one home board of trustees, to govern the schools, as mission work is governed, by special boards of the several denominations. The Union College of Liberal Arts will be built on the present ground of the Peking University, which to this time has been directed by the Methodist Church, or a corporate body of gentlemen of that denomination. The Union Training College, the present North China College, will be built at Tung-chou; a Union Medical College will be built in Peking, on grounds furnished by

the London Mission; the Union Theological College will be built on Presbyterian grounds in Peking. Thus each mission will build, equip, and for the present own an institution under the general management, in the teaching force of which all may share. Thus by union of the different missions we shall secure in the near future a Christian university in the capital of China, with a literary department in Peking, which will be open to Christian and non-Christian students, a department at Tung-chou, in which larger place will be given to direct Christian studies, and union medical and theological departments, which will be much better equipped, with more thorough teaching than in local denominational schools. Beyond the economy in money and in teaching force, there will be the comprehensive benefit of fellowship among the denominations which will be far-reaching and important in its results.

Newspapers in China The December number of the *Chinese Recorder* contains an article on the "Native Press of Shanghai," from the pen of the Rev. A. P. Parker, of the Southern Methodist Mission, and President of the Anglo-Chinese College. There are now 5 daily papers published in that city, bearing Chinese names and printed in Chinese; 3 of them have a daily circulation of 10,000 copies each, and the remaining 2 from 4,000 to 5,000. They are filled every morning with matter very similar to that which fills our great city dailies, including all the foreign telegraphic matter. There are also a number of journals styled "ten-day papers," issued every ten days, and have quite an extensive circulation. They are devoted to agriculture, literature, and science. Then there are 4 missionary monthlies. Besides, there are divers sporting papers with such names as these: *The Amusement Gazette, Forest of Smiles, Record of Wonderful Things, Glories of Shanghai*, etc.

Day Dawn in West China Under date of October 15th, Rev. Mr. Upcraft, Baptist, of Western China, wrote: "Fourteen recently were baptized and as many more were asked to wait for three months. After the covenant meeting on Saturday, a large number were introduced as learners, quite like old times but with a different class now—scholars—and they are more difficult to deal with, as they are far quicker and more volatile. The services on Sunday began with a sunrise prayer-meeting, and the baptisms immediately followed to prevent a rush of students. At eleven o'clock there was a fine audience, earnest thanksgiving service, Sunday-school in the afternoon, and a crowded house at night.

"What a strange old China we are living in now. You would scarcely recognize her as the barnacle-covered old hulk of ten or twelve years ago. There is a hum of expectation in the air. The young China is awake and crying. The old ladies who have kept house so long on cordials and water gruel are at their wit's end to know what to do with the youngster. Something they must do to allay the consternation in the family or worse may follow. What a stimulus has been given to our work and workers! There is something approaching a crowding into the kingdom just now. This has been a good month in Yachau; baptisms and inquirers, no Sunday without new names, and I am persuaded that this is true of both Kiating and Suifu."

"The Jehovah Family" Rev. William Ashmore says in the *Examiner* that a native Chinese journal in Shanghai makes this declaration: The disciples of "The Ya Family" have come in like a flood, and have added another religion to the three already set up in

the Flowery Kingdom, which they call "The Blessed News." "The Ya Family" is a new and unique description of Christianity, and withal characteristically Chinese. The word "Ya" is the first character that enters into the name Jehovah, and also the name Jesus. So the Chinese assume that it is a sort of family name, like saying "The Jehovah family," in which they have got a more brilliant scintillation of truth than they are aware of. The full translation of the designation they give to Christians is, "Disciples of the Jehovah family."

Children's Animals in China The Chinese believe that every year is governed by some animal. They have twelve animals to rule the years. This is the list of the respective animals for the last set of years:

1. Rat	1889	7. Horse	1895
2. Cow	1890	8. Sheep	1896
3. Tiger	1891	9. Monkey	1897
4. Rabbit	1892	10. Cock	1898
5. Dragon	1893	11. Dog	1899
6. Serpent	1894	12. Pig	1900

In the year 1901 the list began over again. Every child belongs to the animal that rules the year in which he was born. When their parents betroth them, they consider whether the boy's animal can live peaceably with the girl's animal. A boy whose animal is a tiger can not marry a girl whose animal is a sheep, because the tiger might eat the sheep, and then the girl would die. If the girl's year belongs to the dog and the boy's year belongs to the cock they can never live in peace, because dogs like to run after chickens.

Presbyterian Work in Korea It is claimed that after the C. M. S. mission in Uganda, none can be named with a more thrilling story of solid progress than that told of the Presbyterian mission in this peninsula, whose field covers nearly all of the two northern provinces. It has 179 out-stations, and over 500 places where Christian services are held. Then there are, in addition to these, groups of believers scattered here and there far up among the mountains. There are 106 places of regular worship that are self-supporting; 156 of these are regular churches and chapels, 46 of which were built only last year. There are now over 3,000 communicants in that field, 1,000 of whom were added in eighteen months—from July, 1900, to December, 1901. There are 12,000 adherents, besides many others who were interested. The total gifts of these Korean Christians last year amounted to 54,000 *yang* in their currency, which is equal to $4,500 of American gold. But the scale of wages for day laborers is such that if payment be counted in labor, the Korean *yang* is equal to the American dollar. Thus these new converts really gave last year $50,000 for Christian worship. This Pyengyang field comes nearer being a self-supporting one than any in the world, perhaps, unless it is the Uganda field.

No State Religion in Japan Much interest has been aroused in efforts of Buddhism to obtain governmental recognition in Japan. By its contact with Christianity Buddhism has been aroused from its lethargy and resumed somewhat of its activity as a missionary religion, even projecting a propaganda in America. Its renewed activity, which is evidently a conscious or unconscious struggle for very existence in view of the spread of Christianity on the one hand and atheism on the other, has been directed to an agitation in the Japanese Parliament looking toward the "establishment" of

Buddhism as a state religion. The adoption of any such measure by the Japanese government would do much to destroy the confidence of other nations in Japan as a progressive, civilized power. The zealous "church party" has met with a decided set-back in the refusal of Abbot Shaku Shoyen to endorse the movement. That Buddhist dignitary is held in the highest esteem and his opinion will carry great weight. He remarks very pointedly that a religion that needs the support of law is so weak and worthless that it does not deserve to live. If the Buddhists are to propagate their faith it must be by the purity of their lives and not by the aid of the law.

Hymn-books in Japan Who would have imagined it to be possible that already as many as 60 hymnals have been published in Japanese? The first hymns put in print were: "There is a Happy Land" and "Jesus Loves Me, This I Know." Three versions have been made of "Abide With Me," 3 of "Nearer, My God, to Thee," and 5 of "God Be With You Till We Meet Again." Some collections contain over 200 hymns.

The Lot of a Japanese Wife The young wife, when she enters her husband's home, is not entering upon a new life as mistress of a house, with absolute control over all of her little domain. Should her husband's parents be living, she becomes almost as their servant, and even her husband is unable to defend her from the exactions of her mother-in-law, should this new relative be inclined to make full use of the power given her by custom. Happy is the girl whose husband has no parents. Her comfort in life is materially increased by her husband's loss, for, instead of having to serve two masters, she will then have to serve only one, and that one more kind and thoughtful of her strength and comfort than the mother-in-law. In Japan the idea of a wife's duty to her husband includes no thought of companionship on terms of equality. The wife is simply the housekeeper, the head of the establishment, to be honored by the servants because she is the one who is nearest to the master, but not for one moment to be regarded as the master's equal. She governs and directs the household, if it be a large one, and her position is one of much care and responsibility; but she is not the intimate friend of her husband, is in no sense his confidante or adviser, except in trivial affairs of the household. She appears rarely with him in public, is expected always to wait upon him and save him steps, and must bear all things from him with smiling face and agreeable manners.—*Japanese Girls and Women.*

AFRICA

Peace in South Africa The negotiations for peace between Boers and Britons in South Africa have been successfully concluded, and we earnestly hope that the hindrance to Christian missions presented by this war is now at an end. As might be supposed, neither side is satisfied with the terms, but both believe peace to be better than war. The work of winning the Boers to British allegiance has only just begun, and reconciliation will take many years to accomplish. The terms of peace are in brief as follows:

1. Full surrender by Boers and the oath of allegiance to King Edward.
2. Return of prisoners of war.
3. Amnesty to exiles and rights of property respected.
4. Pardon to all who surrender.
5. Dutch language taught in schools and where parents desire it.
6. Possession of rifles allowed on taking out a license.
7. Military administration succeeded as

soon as possible by civil representative self-government.

8. Granting franchise to natives not to be decided until self-government is established.

9. No special tax to defray the cost of the war.

10. A commission with $15,000,000 to be appointed to assist in reestablishing the people in their homes.

The American Mission in Egypt Prof. S. I. Curtis, of the Chicago Theological Seminary, has recently written in the *Advance* that:

There are three fundamental principles which should be set before every mission: 1. The raising up of a native ministry. 2. The insistence that each church should support its own pastor. 3. The same measure of self-government as obtains in the home church, according to the polity under which it labors. In many respects the American Mission of the United Presbyterian Church in Egypt sheds abundant light on all these problems. Its methods and achievements are worthy of careful study.

This splendid mission has 207 stations, including 46 churches. These are found extending from Assuan on the first cataract; to Alexandria and Damietta on the Mediterranean coast: Port Said and Ismalia on the Suez Canal; and Kosseir on the Red Sea. These 46 churches and stations had a total membership of 6,163 in 1899; 488 additions on profession during the year, and represented a community of 22,500. The average attendance at the morning services was 11,555, the number of Sabbath-schools 151, and of Sabbath-school scholars 8,040, and the total amount of contributions, including home expenses, is $20,251. Of the 46 churches 27 have native ordained pastors. It is a rule that a native pastor shall not be installed unless the people contribute half the expense.

The Kroo Boys The Kroos of West Central Africa are one of the most remarkable people on the globe. They are distinguished from other natives by a broad blue streak extending from the top of the forehead to the end of the nose. I was informed that this mark is put there by the mother, and is intended to be a pledge that they will die before they will submit to slavery. During my residence in Africa I failed to meet any one who had ever seen a Kroo slave. For a living they follow the sea only. Few ships trading along the coast can afford to do without them, and there are few places on the west coast where they are not settled, tho all return to Palmas periodically.—Rev. R. H. Stone.

Difficulties in South Africa South Africa supplies a vast and difficult field for Christian work. Along the 30 miles of the gold-mining district there are 60 native compounds, and from 500 to 6,000 natives live in these, according to size. Missionaries can go and preach in the compounds, and natives who have been converted under their teaching are known to have carried the Gospel home to far-distant kraals, whole districts being thus evangelized. In the Cape Peninsula there are 40,000 colored people or half-casts, descendants of the first settlers and the natives. Natal has, besides 100,000 natives, coolies (emigrants from India), outnumbering the Europeans; and there are large bodies of them also in the Transvaal and Cape Colony. Capetown contains 13,000 Malays professing Mohammedanism. The Chinese are found in large numbers in the various towns. In Orange River Colony, including Basutoland, there is a vast native population waiting to be evangelized.

The Zulu Industrial Mission, Natal This Christian industrial school, opened about a year ago by John L. Dubé, and largely supported by friends

in America, reopened on February 1st, with 103 boys, who board, and 56 day scholars. It is wonderful how young men are attracted to this school. Tho some have to sleep on mats, they seem quite contented. Among others are 5 Basutos from beyond Pretoria. One man, about 30 years old, has been working hard for several years to be able to attend school. He is not very prepossessing, for he has cuts, or tribal marks, all over his face and neck. He comes from the Batyopi tribe, near the center of Africa, where they have never yet heard of the Savior. During some recent Gospel meetings this man stood up, among others accepting Jesus as his Savior. Mr. Dubé, our correspondent, goes on to say:

The first week of the school Mr. Crutcher, an American Negro, was holding some meetings in the Inanda church, and the boys had the privilege of hearing him on Sundays. They were somewhat stirred, and Rev. David Russell, a well-known evangelist, wrote of his intention to visit here. Oh! it was all of God. His meetings were well attended by the boys and village people, and before he was through 52 of our scholars had accepted the Master. This was a good beginning for the school, was it not? Since the revival the boys are behaving better, but we had to send away two boys who went out of the building during my absence to Incwadi, and were caught with some bad girls in the village. We have gone to some expense in enlarging our rooms making accommodation for scholars. We are now building another large room, 25 x 50 feet, of wood and iron, for chapel recitations. The boys are rejoiced at getting practical knowledge of work; it is wonderful how they enjoy working with tools. Some of them dislike cooking and carrying water, or splitting wood, so that we have to explain to them the nobility of manual labor. The large number of boys attending make it necessary for us to have many teachers. There are 7 teachers now, including Mrs. Dubé and myself. While provisions, such as rice and beans, are high, corn, out of which we make meal for breakfast and supper, has been cheap, and we have so far managed to make the fees charged for board cover the expense.

The Latest Figures from Uganda

The official statistics of the mission for the past year have been received. The figures include with Uganda the kingdoms of Toro, Busoga, and Bunyoro, and the station of Nassa, in Usukuma. The native clergymen number 27; the native Christian lay teachers, 2,408 (of whom 1,988 are males and 420 females). There was an increase in the number of those added to the Church by baptism during the year, the figures being 5,536 (4,067 adults) against 4,304 (3,180 adults) in the previous year; the native Christians now numbering 34,239 against 28,282 in the previous year. The communicants (9,855) show an advance of over 2,000. The scholars, too, have increased from 7,682 to 12,363, and the contributions of the native Christians for religious purposes from Rs. 4,724 to Rs. 5,406. The native pastors and evangelists are all maintained by the native church. Nor is this all. The churches and schools of the country—some 700 in number—are built, repaired, and maintained by the natives themselves. In one word, the whole work of the native Church—its educational, pastoral, and missionary work—is maintained entirely from native sources. Not one single halfpenny of English money is employed in its maintenance.

ISLANDS OF THE SEA

Dutch Missions in the East

In the Dutch East Indies we find very prosperous mission fields in some of the islands of the Sunda archipelago, and in the Moluccas. As early as the seventeenth century the offi-

cial Dutch Church labored here in a wholly external manner by its mission, whose ways of proceeding were far from scrupulous. The Netherlands Missionary Society sought, during the last century, to repair this fault, and to give a new life to the churches. As the fruit of this labor, we can count up 284,000 Christians under the direction of colonial pastors. By the side of them there are laboring a number of societies in Java and the other islands against the dismal propaganda of Islam. The Rhenish mission deserves special mention, for it is combating with success the Mohammedan propoganda among the Battaks of Sumatra and the head-hunters of the island of Nias. The number of Christians of the Dutch colonies amounts to 347,000. —*Journal des Missions.*

Churches in the Philippines The American Bible Society has received from its agent in the Philippines, the Rev. Jay C. Goodrich, his annual report on the situation in the islands, inclusive of the circulation of the Bible. He says, among other things:

The missionary forces have been greatly augmented. The Baptists and Presbyterians on the Island of Panay are reaching many of the rural people at the market-places, where they congregate from miles in the interior, and are greatly interested in the teaching of the Bible. Dr. Hall has a hospital at Iloilo, and is proving that medical missions are profitable in spiritual results. At Dumaguete the Silliman Institute, under the direction of the Rev. Mr. Hibbard, is well established with a growing attendance.

The United Brethren Church has established work at Vigan, on the northern part of the Island of Luzon, with headquarters at Manila.

The Disciples Church has two representatives in Manila, where English work is under way. Work among the Filipinos will begin shortly.

The Methodist Episcopal Church has opened work in Hagonoy, Bulacan Province, in San Fernando, Pampanga Province, and Gerona, Tarlac Province, all on the Island of Luzon.

We are in receipt of the first Gospel to be translated into the language of the Cebuan group of the Visayan Islands. Chaplain John A. Randolph, of the United States Army, with the assistance of competent native helpers, has with the utmost care translated and thoroughly revised this important manuscript, which has been presented to the society without cost by the chaplain.

Last year we reported the sale and gift of 10,873 copies. This year the total circulation is 52,993, and the total direct circulation is 49,672 copies. The sales in the Manila depository have been 4,238 copies.

Missionary Statistics for the Philippines

	Ordained.	Wives.	Medical.	Native Helpers.	Stations.	Communicants.	Chapels.
Baptist.....	3	0	0	2	2	200	2
Methodist.....	7	4	1	29	4	675	9
Presbyterian.....	6	4	2	2	3	200	1
United Brethren.	3	3	—	0	2	—	—

Episcopalian Church is now beginning work among the natives, and the Congregationalists expect to enter the field. British and Foreign Bible Society and the American Bible Society have colporteurs, and are very materially helping the missionary societies in their work.

The "Fifteen-Minute Law" in the Philippines The following is a copy of the "fifteen-minute law" which Governor Taft dictated to his stenographer in that space of time, and secured its passage next day, when he was informed by Rev. Dr. H. C. Stuntz that Methodism could not under the old Spanish laws secure title for church holdings.

An Act Authorizing the Holding of Land by Religious Corporations or Associations of Whatever Sect or Denomination.

By authority of the President of the United

States be it enacted by the United States Philippine Commission, that—

Whereas, Under the Spanish régime and law it was not lawful for any church or religious association except the Catholic Church and its dependencies to hold land in the Philippine Islands for the purpose of the construction of churches, parsonages, or educational or charitable institutions, and

Whereas, By the treaty of Paris the Philippine Islands passed under the control of the United States, which recognizes no state religion and treats all sects and denominations alike, therefore:

Section 1—It shall be lawful for all religious associations of whatever sect or denomination, whether incorporated in the Philippine Islands or in some other country or not incorporated at all, to hold land in the Philippine Islands upon which to build churches, parsonages, or educational or charitable institutions.

Sec. 2—Such religious institutions, if not incorporated, shall hold the land in the name of three trustees for the use of such associations; the trustees shall be selected by the directing body in the Philippine Islands for such associations, and vacancies occurring among the trustees by death, resignation, or other cause shall be filled in the same manner as the original selection.

Sec. 3—All laws in conflict with the provisions of Sections 1 and 2 hereof are hereby repealed.

Sec. 4—The public good requiring the speedy enactment of this bill, the passage of the same is hereby expedited in accordance with Section 2 of "an act prescribing the order of procedure by the commission in the enactment of laws," passed September 6, 1900.

Sec. 5—This act shall take effect on its passage. Enacted October 19, 1901.

Progress in Guam.—The work in Guam is growing in interest and the opposition is more marked. Extreme unction is now withheld by the priests from those who enter the Protestant chapel, and every effort is made to prevent the reading of the Bible. In some cases this only whets the appetite of the people, but the greater number are afraid of the priest and his curses.

Hindrances in Samoa

A correspondent of *Christian Work* in Samoa reports that the German Governor of Savaii and Upolu, the islands owned by Germany in the Samoan group, has served an ultimatum on the officials of the London Missionary Society, ordering that a less rigorous observance of Sunday obtain; that the annual gathering of the mission at Apia be omitted—at least, those features of it which bring together the native Christians; and that no more churches for the natives be built. Orders forbidding the teaching of English in the mission schools had been issued prior to this ultimatum.

Exit Anglican Church from Hawaii

Seemingly without the least "rhyme or reason," years ago the High Church Society for the Propagation of the Gospel (S. P. G.) began to send its representatives to open work where the American Board for a half century had been in sole occupation. Ever since that movement has been the cause of not a little friction and odium; but almost certain improvement in the strained situation is in sight, since a transfer of the Anglican church establishment to the Protestant Episcopal Church of the United States has been arranged, Bishop Nichols, of San Francisco, having sailed for Honolulu to act for the American Church.

John G. Paton and Cannibals

The "Apostle to the Hebrides" has again narrowly escaped death at the hands of the cannibals. In a fight which took place on Tanna, both tribes warring with spears and knives, fifty-one natives were left on the field dead, and a large number of wounded were carried off by each party for a feast. Dr. Paton went on the field where the two tribes were fighting and attended the wounded at the risk of his life. While bending over two wounded natives, spears were hurled at him by the attacking tribe, but, in God's providence, none struck him. He, however, was forced to leave the field.

This account was brought from the islands by the steamer *Mambore*, which recently arrived at Victoria, B. C. The steamer *Moand* also reports details of terrible tribal wars and fearful feastings in the islands, together with earthquakes, tidal waves, and other grave happenings.

MISCELLANEOUS

Love of God and love of country are the two noblest passions in a human heart. And these two unite in Home Missions. A man without a country is an exile in the world, and a man without God is an orphan in Eternity.—REV. HENRY VAN DYKE, D.D.

Not "Given," Only "Left." "So Mr. Jones gave £500 to missions at his death, did he?" was asked of a minister the other day. The answer was: "I did not say he gave it, but he left it; perhaps I should more explicitly have said that he relinquished it, because he could no longer hold it." The distinction needs to be kept in mind; one only "gives" when living; he "relinquishes" at death. There is plenty of Scripture commendation for giving, but none for relinquishing what the stiffened fingers of death can no longer hold.

Cecil Rhodes *vs.* General Booth "You are set on filling the world with the knowledge of the Gospel; my ruling purpose is the extension of the British Empire." So Cecil Rhodes is reported to have summed up the difference between General Booth and himself. The saying is characteristic not only of the man but of the present hour. Why is it that the Kingdom of God and its expansion call forth so little enthusiasm and self-sacrifice, as measured by Christian liberality, compared with its demands, so direct and clear to the simplest mind? Because Christians do not believe in the Divine Kingdom among men as the supreme ideal of the Sovereign of this world, the King of earth's races, as Rhodes believed in the British Empire as a prime factor in the earthly well-being of humanity.—*London Chronicle.*

Sunday Eggs for Missions Some time since, while visiting in a Western city, the writer learned of a certain "Hard-shell Baptist" sister who, in some manner, had found lodgment in a "regular Baptist" fold. She was constantly "pestered" to use her own expression, however, by some of "those foreign mission sisters," who tried to interest her in the work of saving other souls besides her own. Being able to secure nothing else, they finally induced her to agree that she would give to the Lord all the eggs which her hens laid on Sundays. Immediately thereafter her hens began to lay with renewed vigor, and, to her utter discomfiture, Sundays brought the largest returns; and to make matters still worse, the price of eggs arose until it was almost fabulous. This was too great a strain upon her "benevolence," and she compromised by paying into the treasury the amount the eggs would have brought at the time she made her pledge!—*Baptist Missionary Magazine.*

The Objects of Industrial Missions Rev. George Wilder writes thus at the close of an article upon this theme in the *Missionary Herald:*

Industrial training in a mission to uncultured people is, first, not to civilize him in order that he may be Christianized; second, not as a business venture to enable the missionaries to become independent of the home churches, nor, indeed, would I claim for it as much as some seem to do, namely, that the workshop will make a "stupid blockhead . . . bright in intellect

and a hopeless truant . . . a sturdy Christian character." But industrial training is of great use to economize finances; to arrest the attention; to establish respect; to gain authority; to relieve suffering; to dispel superstition; to impart an appreciation of the value of knowledge; to make the untutored man realize the value of time; to teach him the dignity of labor; to inculcate in him prompt obedience; to show him that he must obey the commandment, "Six days shalt thou labor and do all thy work"; to teach him honesty; to help him to take the initiative; to give him independence; to reveal his own powers to himself; to force him to assume personal responsibility; to arouse his moral consciousness; in a word, to make the savage who has become willing, able to support and propagate the institutions of the Christian religion.

DEATHS

Bishop Taylor, of Africa William Taylor, Methodist Episcopal Bishop of Africa, died at Palo Alto, California, May 19th, having just completed the 81st year of his life. The natives of Africa styled him the "Flaming Torch." *Zion's Herald* well says he was one of the most robust and striking characters of the century just closed, and classes him with Charles Spurgeon, Henry Ward Beecher, George Muller, Dwight L. Moody, and Phillips Brooks—the only Methodist among the six—without an equal as a world evangelist since Paul. Great results followed his evangelistic labors in the United States, Canada, Great Britain, Australia, South Africa, India, and South America. The immense sale of books of his authorship, chiefly autobiographical in their base, would alone show him to have been a great power among men. It was in the realm of direct personal evangelistic labor that he achieved his greatest results. As a missionary administrator he inaugurated policies which proved not to be practical, but the outcome of these is yet to be measured. It is too early to sum up the results of such a life. These are ingrained in the life of the churches of Christendom, and Indian and African society. The life of William Taylor is writ in large letters over the continents and the island world, and even the "Table of Contents" and "Index" would make a large volume. We expect, however, to have a sketch of his life in our next number.

T. P. Crawford, of China On April 7th occurred the death of Rev. T. P. Crawford, D.D., at Dawson, Ga., in his eighty-first year. For over fifty years he had been preaching to the Chinese, latterly in connection with the Baptist Gospel Mission (Southern). He wished to die in China, but the Boxers drove him out, and his health failed before he could return.

He was widely known among the Chinese, and loved by those who could appreciate his work and principles. He was an apostle of self-support in mission work, and believed in using no other means than the truth of God's Word to win converts.

He went first to Shanghai, where he labored twelve years, then to Tung Chou Fu, Shantung Province, where he labored for thirty years. His views on self-support caused him to separate from the Southern Baptist Convention, and he went further into the interior, where he located at Tai-an, Shantung Province. Here a good work has been established and twenty-three laborers were connected with the work prior to the Boxer uprising. The Gospel Mission sends out missionaries who are sustained by local churches or groups of churches.—J. N. D.